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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., July 24, 1930

NEW SERIES
VOLUME XXXII. No. 30

ABOUT THE NEWTON CONVENTION

The editor has hesitated long and thought seriously before saying this word about the action of the Special Session of the State Convention last week at Newton. There are times when agitation does not help, and there are times when discussion is not only in order but clarifying. This word is said with no desire to accentuate differences, but to secure harmony. It is said in brotherly love and in the desire to promote co-operation in every phase of our work. Mississippi Baptists have worked together beautifully, and pray God it may ever be so.

When the Convention met in special session in Jackson last April, the questions at issue were stated clearly and argued in good spirit and in great earnestness. Plenty of time was allowed for full deliberation and a fair count. It is true that the matters had not been considered beforehand by the masses of the people, but so far as the Convention was concerned all parties had their opportunity to speak. For some time it appeared that the effort to close Clarke College and move the Orphanage was doomed to failure. But by the introduction of certain conditions the wind changed and the Convention voted to close Clarke College and to move the Orphanage to Newton.

When this was done, as the readers of the Record may recall, the editor, who had lost in about every vote, accepted the decision of the Convention and announced his readiness to co-operate with what appeared to be the majority. Nothing that he ever wrote or said afterward was at variance with this purpose. And the Record did not lend itself to any further discussion of the question. Dr. Gunter appealed for co-operation in carrying out the will of the Convention, and announced that personally if the matter had gone the other way he would be just as insistent upon the carrying out the will of the Convention. This is consistent with the high plane upon which he has always conducted the work.

The Orphanage trustees have had several meetings in which an effort was made to carry out instructions of the Convention. Difficulties were encountered, some of them serious and insurmountable. Others might not by some be considered insurmountable. An effort was made by conference between these trustees and members of the Convention Board, members of the Education Commission and some others to come to some agreement and workable plan. These efforts entirely failed.

Because the creditors of Clarke College were suffering and insistent it was thought, by those most concerned in carrying out the instruction of the Convention, necessary to call another special session of the Convention. This was done, giving ample time for the churches to select mes-

sengers. We have been told that many of the churches sent messengers instructed to vote against the removal of the Orphanage. Anyway when they got to Newton every motion that was passed was of a nature to refuse to commit the people to a removal of the Orphanage.

The Orphanage question and the College question were bound up together. There was a large representation at Newton, more than at most of our regular sessions. They voted by an overwhelming majority to rescind the action taken at the previous special Convention. That is they voted a series of resolutions authorizing and instructing that Clarke College be continued and that the Orphanage remain near Jackson. This motion was then by vote made unanimous. Lawyers say the Convention was within its rights in doing so.

As we accepted the vote of the Convention in April, so we accept this vote in July. To do otherwise would be disloyal to the Convention, and to make a democratic control impossible. We believe any agitation of this matter can result in nothing but strife and confusion. The Convention was called by those who were in sympathy with the action in April. The selection of the place was by them. The organization was in their hands. The people voted to continue Clarke College and let the Orphanage remain in Jackson.

A feasible and workable plan was proposed by Prof. W. N. Taylor in his resolutions for financing the indebtedness. The details were left in the hands of the Education Commission. They are under instructions from the Convention. Also the Convention Board is instructed to borrow the necessary money pending the bond issue. The only way to peace, safety and prosperity is straight ahead.

—BR—

If the Quarterly Payment for your church or your individual subscription expires in this month please renew promptly. Only one more issue in July.

—BR—

James H. Davis of Agate, Colorado, is 75 years old, preaches three times every Sunday, driving 40 miles for this service. He has preached 15,081 sermons—or times.

—BR—

SUNDAY SCHOOL ATTENDANCE JULY 20

Oxford Church	219
Meridian, First Church	613
Offering	\$34.87
Jackson, First Church	519
Jackson, Calvary Church	682
Jackson, Griffith Mem.	222
Jackson, Davis Mem. Church	333
Jackson, Parkway Church	156
Gulfport, First Church	305
Offering	\$98.29
Brookhaven Church	530

RESOLUTIONS PASSED AT SPECIAL SESSION OF STATE CONVENTION

Whereas, The Mississippi Baptist State Convention in special session in Jackson, Miss., April 24, 1930, adopted a resolution authorizing the discontinuance of Clarke Memorial College and also authorizing the purchase of the Clarke College property by the board of trustees of the Mississippi Baptist Orphanage and the removal of the Orphanage to Newton, Mississippi, and

Whereas, Clarke Memorial College has done a notable work in the field of Christian education, and has rendered a great service in promoting the kingdom work, and

Whereas, It is possible to re-finance the obligations of the Education Commission in such way as to make it possible for said commission to meet all its obligations from the Cooperative Program receipts, and

Whereas, There are numerous advantages to the Mississippi Baptist Orphanage in keeping said Orphanage near Jackson, Miss.,

Resolved by the Mississippi Baptist State Convention assembled in special called session at Newton, Miss., July 15, 1930, as follows:

1. That the action of the Convention in special session in Jackson, Miss., April 24, 1930, wherein it was ordered that Clarke Memorial College be discontinued, is hereby rescinded, and the board of trustees of said Clarke College is hereby authorized and instructed to re-open said college, to elect a president and faculty, and to perform all other services necessary to the operation of the college.

2. That the action of the Convention in special session in Jackson, Miss., on April 24, 1930, wherein it was ordered that the board of trustees of the Mississippi Baptist Orphanage purchase the Clarke College property and remove the Orphanage to said college property is hereby rescinded.

3. That the Education Commission is hereby instructed and directed to issue the bonds of the Mississippi Baptist State Convention in the sum of \$110,000.00, or so much thereof as may be necessary, said bonds to be issued in such denominations as the Education Commission may deem best, said bonds to bear interest at a rate not to exceed 6 per cent per annum, the proceeds of such bonds to be used for the following purposes, to-wit:

a. To pay the outstanding current indebtedness of Clarke Memorial College, amounting approximately to \$46,000.00.

b. To pay a certain note in the sum of \$59,000.00 at the Merchants Bank and Trust Co., of Jackson, Miss.

Pending the marketing of the bonds herein authorized, the Executive Committee of the Convention Board, in cooperation with the trustees of Clarke College are hereby authorized and instructed to borrow such sum as will satisfy the urgent claims of Clarke College, giving as security any or all of Clarke College property as well as the property in Jackson now used as offices of the Convention Board and for other purposes.

4. That the Education Commission is hereby instructed to fix the maturity dates of the bonds herein authorized in such way as to provide as nearly as possible that the total obligations of the Commission shall not exceed the prospective year by year receipts.

5. That the Mississippi Baptist State Convention hereby pledges to Blue Mountain College and to Mississippi Woman's College the sum of \$10,000.00 each annually until such time as the additional endowment of these institutions is sufficient to produce this amount of annual income, and the Convention hereby pledges to Clarke Memorial College the sum of \$5,000.00 annually until such time as said college receives an endowment sufficient to produce an annual income equal to this amount.

Dr. J. W. Mayfield helped Pastor J. E. Wills in a good meeting just closing at Newton. We have not heard the final results.

STRAIGHTENING INTERROGATION MARKS

By H. H. Smith

In one of his stirring addresses, Dr. E. Stanley Jones used the expressive phrase, "Turning question marks into exclamation points." It is a very suggestive thought for these days. This is an age of invention and discovery, and we are asking many questions and striving to solve many problems. The spirit of inquiry and research is commendable, for without it the world would make no progress, and Christianity welcomes light from every source. But in our religious life today there are too many question marks and too few exclamation points,—too many such queries as, "How can these things be?" and too few exclamations, "My Lord and my God!" We are not putting the emphasis upon experimental religion that we did a generation ago, and the result is that we have many in our churches who have very little religious life. Religion means knowing God and knowing that we know Him. Christianity means life, eternal life, experienced here and now, and no one should be satisfied without this assurance. It brings not only peace but also power—power to witness for God in a most convincing manner. Dr. David Smith, in his book, "The Historic Jesus," gives an incident which illustrates this point: "It chanced to me once to witness an encounter between a skeptical physician and a young woman poorly educated but taught of God. Regardless of the dictates of chivalry, he plied her with his infidel arguments. Her feeble attempts to answer these only exposed her to his mockery, and at last her eyes filled, and she said: 'Well, doctor, I cannot argue with you; but there is one thing I am sure of; I have found peace. Have you?' His face fell, and he kept silence and troubled her no more." In the realm of spiritual realities, the learned physician, who could only ask such questions as, "How can these things be?" was no match for the unlearned woman whose religious experience enabled her to exclaim, "My Lord and my God!" When some skeptic asked another good woman how she knew that Jesus Christ rose from the dead, she replied, "Because I talked with Him for a half hour this morning."

When we think of those who go through life without an abiding religious experience, we are reminded of this story: A gentleman once planned a trip abroad, and being in straightened circumstances he tried to make the trip as inexpensive as possible. He provided himself with a liberal supply of canned goods, cheese, crackers, etc., for his meals. After eating dry lunches for several days he chanced to pass the dining-room and caught the odor of the savory dishes being served. He felt that he could stand it no longer, that he must partake of the tempting hot dinner regardless of cost, and approaching the steward he asked: "What would it cost me to go in there and eat my dinner today?" With a look of astonishment the steward replied, "Why, man, it will cost you nothing, your meals are all paid for in your ticket." And because they do not "possess their possessions" many go through their Christian life hungry, and lean, and joyless. Even the Psalmist, in his remote day, cried out: "O taste and see that the Lord is good." And Paul exhorted, "Rejoice in the Lord always." The time may come in our lives when we do not want to be mocked by interrogations but comforted by exclamations. When that great Christian surgeon, Dr. Kelly, of Johns Hopkins, who had performed so many operations upon others, was himself laid upon the operating table, he was the calmest person in the room. Noticing some nervousness among the nurses he quietly assured them that there was nothing to cause alarm, for if he did not awake in this life he would awake with his Saviour in heaven. Yes, the time may come when we shall desire above everything else to have spiritual assurance. Dr. Jowett tells of visiting one of his parishioners, a good Christian man, who was dying of cancer. He was always bright and cheerful, and it was a blessing to the pastor to visit him. As the disease progressed and reached his vocal organs,

making it impossible for him to speak, he greeted his pastor with a smile, and wrote on a slip of paper, "Bless the Lord O my soul, and all that is within me, bless His holy name!"

Stanley Jones has brought the Christian world in his debt by many startling sayings, and not the least helpful of these is the one urging us to turn our question marks into exclamation points.

Ashland, Virginia.

THE NEW ORLEANS HOSPITAL

By Louis J. Birstow, Superintendent

In its report to the Convention the Southern Baptist Hospital showed it had met all operating expenses, paid for its charity work and closed the year with a substantial balance.

Receipts from the cooperative funds were nearly \$6,000 less than the annual interest on the debt for buildings. From its earnings the Hospital paid that balance on the interest, and in addition to that paid about \$25,000 on the debt.

The Hospital in New Orleans is not a liability upon the denomination save in its original establishment. Not a dollar of cooperative funds has ever been used for operating expenses or charity. When the plant is paid for its charity service can be greatly increased. As a business enterprise it is in good condition: and as a Christian agency of service it is a worthy asset to the denomination.

New Orleans.

THE GOOD SHEPHERD

Our Lord Jesus Christ declared himself to be the good shepherd. John 10-11.

He is omniscient, omnipresent, omnipotent, immutable, true and faithful. His sheep are those given him by the Father in the covenant of grace and redemption. Of course, he foreknew all who would believe on him and trust him for salvation to eternal life, and he also "knew from the beginning who they were that believed not and who should betray them." John 6-64.

"I am the good shepherd and know my sheep and am known of mine. As the Father knoweth me even so know I the Father and I lay down my life for the sheep." John 10-14-15.

"My sheep hear my voice and I know them and they follow me and I give unto them eternal life and they shall never perish, neither shall any one pluck them out of my hand. My Father who gave them to me is greater than all and no one is able to pluck them out of my Father's hand. I and my Father are one." John 10-27 to 30.

Herein is the absolute security of all believers in Jesus, the Son of God. Held safely in the hand of the Father and the Son, no power is able to pluck them out. They are "saved by grace" and "kept by the power of God."

"This is the will of Him that sent Me, that every one who seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." John 6-39-40.

"If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10-9.

If we believe that Jesus is the Son of God and are trusting only in His sacrificial death and atoning blood for justification, we know, that although unworthy, we are His sheep, whom He covenanted with the Father to redeem.

"His honor is engaged to save,
The weakest of His sheep;
All the heavenly Father gave,
His hand will surely keep."

—C. M. Sherrouse.

The Poplarville church has just let the contract for a \$30,000 church building and the work has already begun. Pastor J. C. Richardson is leading the forces here.

The debt of the foreign mission board in the past six months was reduced by \$127,136.85. But on account of short receipts in May it was necessary to borrow \$100,000 and the debt is now, July 1st, \$710,727.47.

Housetop and Inner Chamber

Sixty-six years a minister is the record of Dr. A. W. Lamar, of Alpharetta, Ga., and still preaching.

There are fourteen German Baptist churches in Texas. Their representatives meet in convention this week in Dallas.

Pastor Mack Hughes had brother J. C. Richardson with him in a meeting at Ludlow. Large crowds, fine interest, and four additions.

William Lowrey Compere, Junior, reached Laurel July 1, weighing eight and a half pounds. Hope he sings and preaches like his father.

Don't we all belong to the "Taxpayers League"? Why should it be the property of a special class of folks who seek to protect themselves against being taxed?

On account of financial depression Florida Baptists have decided to reduce the number of orphans in their home by sending some to relatives wherever possible. They had previously made a cut of ten per cent in salaries of all denominational workers.

Dr. A. A. Walker has resigned his pastorate at The Baptist Tabernacle, Little Rock, and is available for work in Mississippi, where he labored for several years. He has been in Little Rock for eleven years. His address is 900 S. Pine Street.

Lee McGowan has accepted the call of the churches at Lorman and Fayette. He has for four years been pastor of Red Lick Church in the same county. He is an alumnus of Mississippi College and has recently finished his course at the Baptist Bible Institute.

Members of a Campbellite Sunday School in Youngstown, Ohio, have begun a summer program of early morning breakfast and Sunday School each Sunday morning, followed by a game of ball in the park. Why not try a little game of burglary on Saturday nights.

The article "Then and Now" in last week's Record which was unsigned was by brother Joe Canzoneri. It was a description of the contrasts between his present life in Christ and his former condition in Romanism. We are sorry that for some reason which we do not know, his name was not attached to the article.

A good meeting at Bay Springs last week. Pastor W. O. Carter was assisted by Dr. L. G. Gates, and those who heard him say the preaching was as good as the best. The crowds were fine every morning and the house full every night. There were eight additions to the church. Brother Atley J. Cooper led the singing.

Married July 16 at Easley, S. C., Rev. Albert Elias Tibbs, of the Baptist Bible Institute, New Orleans, La., and Miss Annie Nell Wyatt, daughter of Dr. and Mrs. Edward Franklin Wyatt. Dr. Tibbs is a highly honored professor in the Institute. Our good wishes go with them. Their home is 1230 Sixth St., New Orleans, La.

An earnest Christian woman writes to the Editor: "Will you please write something for the Baptist Record on the subject of Church Discipline. Our churches have gotten so lax that our members curse, dance, get drunk; and some of them have two living wives, and nothing said about it. I do not think our churches can ever prosper or have any influence for good as long as we tolerate such things." Is this heart cry not enough to wake up our churches? There is need of somebody today who will have the courage to do right and take the consequences. Is not the love of money back of all the weakness at this point?

It is said that in Georgia 688 acres have been planted by members of Baptist churches, the proceeds of the crops to go to benevolence.

23,000,000 letters went to the dead letter office last year. This could all be avoided by the sender putting his name and address on the letter.

It is said that Dr. Frank Tripp of St. Joseph, Mo., will conduct a county wide evangelistic meeting at Tupelo in a tabernacle seating 3,000 people.

Dr. L. E. Barton, Mission Secretary, recently assisted in a meeting in Columbia, Ala., where there were 30 added to the church, 29 of them by baptism.

There are said to be 4,500,000 Christians in India. Among these the percentage of illiteracy is 20 whereas the percentage of illiteracy among other people of India is 90.

When it comes to members of your own family, that's different. The daughter of J. J. Raskob says that she has taken a total abstinence pledge with her father's consent.

A few lines in the Record about the work Dr. W. E. Farr is doing to pay the debt on the Alumni Building brought a liberal contribution from Europe. Publicity is our best agency for any good cause.

Dr. A. R. Bond will occupy the editor's chair in the office of the Alabama Baptist while Editor Gwaltney is on vacation of three weeks in Virginia. Dr. Bond was several years ago pastor of the churches at Magnolia and Clarksdale.

A good woman recently told us of several men who had been rendered practically worthless by their wives going into some money making business. Before their wives went to work they were fairly industrious, but became parasites when the wives took to making money.

We were delighted to hear the voice of Dr. W. H. Morgan over the phone Thursday of last week and then to greet him face to face. He was on his way to his new field at Vicksburg, having driven thro from Hartsville, S. C. He will be felt as a constructive force in all our work in Mississippi and greeted as a brother beloved.

The church at Lucedale asked Pastor G. S. Jenkins to hold his own meeting with them without the assistance of an evangelist. He did so with fine results. There were 22 additions to the church. Brother Jenkins says he has never seen finer cooperation from a church, and the attendance was satisfactory and stimulating throughout.

In the past six months the Hazlehurst Church has received 22 members, five of them by baptism. Contributions have amounted to \$8,590.01, of which \$777.34 were for missions and benevolence, the rest for current expense, building and organ. Pastor Geo. P. White has preached 70 times and made 258 visits. The average attendance at prayer meeting is 70.

Is the day of foreign missions over? There are 1,600,000,000 persons on the earth today. Nearly 1,000,000,000 have yet to hear the gospel. There are 42,000,000 unevangelized in Japan. Chinese Turkestan is practically without a missionary. Tibet is virgin soil. China constitutes a tremendous challenge. Groups of believers can be found in only a few villages and cities. Millions of Africa remain in ignorance of the gospel. In some regions of the Dark Continent the nearest missionary is 1,500 miles away. There are 14,000,000 human beings in South America who have never been visited by a missionary, Roman Catholic or Protestant. As long as there are persons living and dying without God or hope, the note of urgency must be sounded.—Watchman Examiner.

Every good citizen deplores the killing of a Chicago reporter by some representative of gangland. But more and more it becomes evident that the papers are reaping where they have sowed. Many of them have shown no sympathy with the law and the effect has been to encourage violation of it. Even the reporters appear to have been beneficiaries of the gangs and partners in them. But the day of judgment has begun.

Since the death of Rev. W. I. Hargis of Oxford his family has annually met in a happy reunion. There are nine children, all living, and most of them some distance away. Mrs. Hargis had the joy recently of having all of them at the old home except one who lives in Seattle, Washington. They came from various states and were happy in the fellowship of the old home for about two weeks. The Father has greatly blessed them, and they are useful men and women.

We hardly need be uneasy about the adverse effects in this country of any federation of the countries in continental Europe. It takes mutual confidence to form a federation, and the European countries have no confidence in one another, for a very good reason. They are so accustomed to deceptive diplomacy that they they know no other way of attaining a purpose. Great Britain is shying at any such idea as the United States of Europe.

A story is told in West Tennessee about Dr. J. B. Moody, now of Jacksonville, Fla., and 94 years old, which may or may not be true. He had an engagement to preach on Sunday in a country church, but on account of a providential hindrance sent a young preacher in his stead. A good deacon who had on some other occasion heard Dr. Moody with pleasure, said when the young man was through with his sermon, that if he had known he was going to send this young fellow Sankey, he would have stayed at home.

She glided into the office and approached the editor's desk.

"I have a poem," she began.

"Well?" queried the editor, with a look intended to annihilate.

"I have written a poem," she calmly repeated, "on 'My Father's Barn', and—"

"Oh," interrupted the editor, "you don't know how greatly I am relieved. A poem written on your father's barn? I was afraid it was written on paper, and that you wanted me to publish it. If I ever happen to drive by your father's barn I'll stop and read it."—Exchange.

"Comrades of the Road" is the title of an interesting book by Dr. M. T. Andrews, pastor of First Baptist Church, Texarkana, Texas. It is a series of stories with evident and suitable application. Anybody will be absorbed in reading them and many can make good use of them. They are largely out of a personal and rich experience. The one about how Harvey Couch, a son of a poor Methodist preacher rose to be president of a \$30,000,000 corporation is one of the lot. The "End of a Perfect Day" is a glorious experience. The conversion of "Jim" will never be forgotten. Dr. Andrews is a native of Mississippi and is now one of the best known pastors in Texas.

Daniel Webster is said to have opposed bitterly an appropriation of \$50,000 to establish mail service across the plains to the Pacific coast. "What do we want with this vast worthless area, this region of savages and wild beasts, of deserts of shifting sands and whirlwinds of dust, cactus and prairie dogs?" he asked. "To what use could we ever hope to put these deserts or these endless mountain ranges, impenetrable and covered to their bases with eternal snow? What can we ever hope to do with the western coast of 3,000 miles, rock-bound, cheerless, and uninviting, with not a harbor in it? (Californians note!) What use have we of such a country? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it is today."—The Baptist.

Editorials

HUNTING A WIFE

What a beautiful story is told of the marriage of Isaac and Rebecca and of how it was brought about. It is told with more minuteness than almost any other story about Isaac. This is not merely because of its human interest, but because of the importance attached always in the Bible, and by serious people of any time, to the matter of marriage.

It was not, as so often happens, left to mere chance, but was undertaken with deliberation and method. There is nothing in life, except that of becoming a Christian, that is of more vital concern and importance than being properly married. And there is nothing, that is in many cases, entered upon or arranged for with more of haphazard. Truly God works for us in many cases in spite of our lack of seriousness and thoughtfulness. But thoughtlessness in this matter is inexcusable, and blundering is attended with such fearful consequences! as attested by the commonness of divorce. Can any word be said here that will help?

This case of Isaac is well worth studying. Anybody will be struck by the concern of his father Abraham that Isaac should be properly married. It is true that the matter today is not left in the hands of parents to arrange; and yet the responsibility of parents in this matter cannot be evaded. To be sure it requires great delicacy and wise discretion and good sense. But there is a responsibility which cannot be stifled. Parents have largely in their hands the companionship of their children, and good advice on the subject of marriage is not always thrown away. Back of all, the home ideals can be so impressed on children that they will want their homes of the future to be built upon proper principles.

Abraham was not merely deeply concerned about Isaac's marriage, he did what he could to see that he should find a congenial companion. His ideals were correct as to what would constitute congeniality. Similitude in race, in traditions and in religion are essential to the best regulated home. Abraham could not endure the thought of Isaac's being mated to one whose religion made unity of purpose and harmony of ideals impossible. He knew that their happiness and the future of their family depended on right views in religion. He called Eleazar and bade him seek for a wife for Isaac among those they had left in Mesopotamia, of the same race and same faith. It is fortunate if the social life of the churches is so conducted as to bring the young people into friendly relations. The proper results are apt to follow. Abraham was fully purposed that no matrimonial contracts should interfere with obedience to God in remaining in the land of promise. "If the woman will not be willing to follow thee, bring not my son thither again."

Abraham was fortunate in having a servant-manager who was devout and sympathetic with his purpose. Eleazar was faithful to his commission and prayerful throughout. Marriage is a matter of sufficient importance to demand earnest prayer for guidance. This praying should be done by the young people and no less by those responsible for their welfare and usefulness. Eleazar prayed for definite indications of the Lord's will. And the signs he asked for were those of kindness and hospitality in the young woman; just such qualities as are necessary in the queen of the home. He prayed the Lord would prosper him, and indicate the young woman suitable for Isaac by her giving him and his camels water from the fountain. And got an immediate answer.

His telling his errand before he would eat the offered meal was characteristic of the man of business. He made a good presentation of his cause and won out with all the family, particularly with Rebekah. After a long and earnest appeal consent was given and the young woman

was ready to go with him.

These young people's meeting is described in charming fashion. The seriousness of Isaac, the modesty of Rebekah, the love that sprang up between them, the peace and joy that filled their hearts and their home, all these are a natural consequence of the way in which their marriage was brought about, by seeking to conform to the will of God, and trying to discover that will by prayer.

HUNTING A HUSBAND

Now that phrase, hunting a husband, may grate upon the delicate sensibilities of some who chance to see these lines. There are ways of seeking a husband which would offend every conception of propriety and good taste. But the desire for happy marriage is as natural to and proper in a woman as it is in a man. The expression of this desire may not be the same in both, but if the desire were not in both, there could be no happy marriage. And with a woman of the finest sensibilities there will be proper ways and means of making desirable contacts. Don't women usually show more delicacy and finer judgment in this matter than some preachers do in finding a church?

But we were thinking of a specific case. The case of a young woman who has given her name to more fine girls than any other, with just two or three exceptions. This young woman was Ruth, the Moabitess, who followed her mother-in-law to the land of Israel, when Naomi returned a broken hearted widow, bereaved also of her two sons, to her native Bethlehem.

This widow emitted gloom that would supply the whole countryside with ink. She was a great sufferer and didn't fail to let it be known. But she had the saving virtue of faith. She believed in God, and in his revealed will. She longed for fellowship with God's people and went back to them as soon as her husband was dead. Ruth had adopted her religion and wanted to be accounted among the worshipers of Jehovah.

Whether it was a desire to help to make a living or a wish to find companionship to her liking Ruth asked permission to glean after the reapers in the harvest field. It was the month of June, famous for weddings; and the season when the people were happy to be afield. It was the happy harvest season when people were most sure to be in the best of humor. And the law of Moses commanded that the poor should be permitted to glean the fields after the reapers. Ruth was evidently welcomed.

A beautiful young woman at once finds her looks both an asset and a liability. It will help her to position; or it will endanger her character. It all depends on whether she has good sense and a substratum of moral character. Ruth seemed to know how to behave modestly. Inquiry went the round as to who she was till all the workers could give her name and something of her history. But she needed a protector, as most any young woman does.

It happened that she was in the field of Boaz, a kinsman unknown to her. He made inquiry as to who she was, and it was plain from the first that he was interested. He gave her permission to remain, charged the young men to see that she was properly respected and protected, and expressed the desire that she should continue here and not go elsewhere to glean. That he was a genuinely religious man is shown in his address to the reapers and their response. Also in what he said to Ruth: The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel under whose wings thou art come to trust.

Little attentions grew to careful provision for her and the reapers were evidently cutting their eyes at one another. She went home that night with a good sack full of grain. Her mother-in-law was mightily pleased, and her mind began to work. Was not this providential? Did not the law of Moses make this the desired marriage?

The next day she had Ruth to fix up better than usual. A few extra touches helped her already good looks as she went back to the field of Boaz to glean. Naomi also gave her advice about

the proper way to deal with Boaz. This was followed out with good results, and she came back with a good deal more grain than she brought the day before. Naomi was delighted and said, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day." She knew a thing or two. And it all worked out as she had said.

Here were people who believed in God; believed that God had a right to the ordering of their lives; believed it was best for Him to direct them in all things. They trusted to his leadership, and they sought to find his will. They were not passive in it, but used such tact as they had to help forward the purpose of their hearts. They believed that the Lord sets the solitary in families; that marriage is the natural and proper sphere in which our lives are to be spent. With modesty, with chastity, with unaffected simplicity they sought the fulfillment of their desires according to the will of God. And these two people, Boaz and Ruth, became the human progenitors of a line of kings, and of the King.

NO TIME TO WEAKEN

At no other time since the passage of the Eighteenth Amendment has opposition to prohibition been so well organized as it is today. Because of our vast wealth we are potentially the greatest liquor market on earth. The Association Against the Eighteenth Amendment states boldly that it is in the fight to break down prohibition, if five, ten, or fifty years are required. The fight is not ended. The chosen weapon of wet interests everywhere is press manipulation, and every effort is made to discredit prohibition. Mr. Horace Taft, in the New York Evening Post, has characterized the systematic press campaign against the Eighteenth Amendment as, "The meanest and dirtiest propaganda in the world". European liquor interests are joining in the fight, and the French Wine Exportation Commission notes that the Weekly Digest (Funk and Wagnalls) renders good service in the cause of anti-prohibition.

The Lobby Investigations of 1930 revealed that the Association Against the Eighteenth Amendment is in intimate touch with the brewers. Effort is being made to mobilize capitalists outside the alcohol-interests. In a letter prepared to send to manufacturers and big business men the following appeal was made: "Do you realize that Congress has the power at once to legalize a glass of mild, wholesome beer and that workingmen and others would willingly pay a tax of three cents per glass, and that that amount (based on past consumption) would enable the Federal government to get rid of the burdensome corporation taxes and income taxes?" Thus appeal is made to men of wealth to join in an effort to shift the burden of taxation to the workingman.

The New York World of January 25, 1930, made this statement: "Representatives of brewers and distillers told a World correspondent today that their principals would be willing to pay \$1,125,000,000 in federal taxes to return to Pre-prohibition production." The taxes the brewers and distillers are so ready to pay would be passed on to consumers and their families. The poor man's throat is to pay the rich man's taxes plus the enormous profits of brewing and distilling.

Dealing with the liquor problem has ever been dealing with that which is evil. Mr. Gladstone, England's great Christian statesman, said that the drink evil had been a greater injury to mankind than wars, famines, and pestilences, combined. The fight today is not confined merely to the prohibition issue. Vicious attack is made on every moral principle. Effort is made to break down all regard for the Lord's Day. The goal to be reached in this respect is a Continental holiday, rather than the American ideal of a holy day. Mr. Samuel Hardin Church, prominent leader in the Association Against the Eighteenth Amendment, said sometime ago that the most dangerous of all forces which are today undermining the liberties of American people are the churches.—N. S. Jackson, Supt. Miss. Anti-Saloon League.

TO THE FRIENDS OF THE BAPTIST ORPHANAGE

I take this method to try to thank the many people who have sent me messages of commendation and for all kind expressions of approval of a recent article on the removal of the Baptist Orphanage. Every indication of your interest both individually and collectively has been a source of joy to me and greatly repays me for my feeble efforts. I trust each of you may know that you have my sincere thanks.

I am most grateful because your interest gives me hopes of a greater Orphanage. I feel our Baptists are beginning to realize our responsibility to these unfortunate children and let's not forget that it is a white field for telling service for our Savior. My desire was to get the Baptist people to thinking, and I felt that when they knew the many great advantages of these little ones to remain in Jackson at their present location that they would not permit them to be deprived of it, and you may rest assured that when the news came that the State Baptist Convention at Newton voted to allow the Baptist Orphanage to remain in Jackson, there was great rejoicing not only among the friends of the orphans who realized the advantages for the upbuilding of their health, their educational and spiritual life in Jackson, but the orphans too were delighted beyond expression.

I think they, and all their friends, would like to join me in thanking Mr. W. H. Patton, our great liberal hearted friend, who has offered to give the isolation building. May the Lord greatly reward him for this worthy deed. This building will prevent much exposure and contamination by our newly entered children.

We who have been so fortunate as to grow to maturity in a cultured, Christian home know that "Blessed indeed is the person who carries through life the memories of pleasant surroundings in youth, and the endearing charms of the true home of gentility, culture, kindness and reverence—the virtues of a true gentleman and a perfect lady.

Let us resolve to profit by our past neglect and steadfastly endeavor to counterbalance this deficit by making this kind of a home for our orphans. Our united efforts are needed to accomplish this and may our motto be "Wise, unselfish, conscientious cooperation for their best interest."

Again I desire to express my heart full of gratitude to every one who participated in the least degree in behalf of our orphans.

Yours for service in this cause,

—Harvey F. Garrison, M.D.,
Jackson, Miss.

LEARNING FROM OTHERS

(W. D. Powell)

Two years ago the Northern Baptist Convention set out to raise a \$1,000,000 Judson Fund and have succeeded. Eighty-two per cent was paid in sums of \$1,000 or more. By united, cautious effort it was so conducted as not to materially interfere with the cooperative program.

The Northern Baptists plan their work expecting to receive \$2,000,000 from legacies and outside sources. Southern Baptists should remember foreign missions in their wills. They hold down the appropriations to less than the receipts of the year previous. So should we. Baptist work in Porto Rico was third in membership. We now lead all other denominations. Baptists have always led in per capita gifts to our Lord's work.

For three successive years the Foreign Mission Society of the Northern Baptist convention has reported no deficit on the current, operating budget. The total receipts the past year were \$1,744,553, total expenditures \$1,743,493. Well done!

Give our Foreign Mission Board the \$1,500,000 promised and we will pay all debts and report money in the treasury at the next convention.

The proportion of church members to population in the United States has increased more than five fold since 1800.

A CALL TO PRAYER

(W. Eugene Salee, Home Secretary)

Ever since the Foreign Mission Board gave wide publicity to the question, "What Shall the Foreign Mission Board Do?", I have been looking for some one to come forward with the answer. A number of strong and helpful editorials have been written. Earnest expressions of deep concern and sympathetic interest have come by letter and by word of mouth. Some have even sent checks.

Immediately after the question was raised, one young man in a distant state, whose application to go as a missionary is on file in the Mission Rooms, wrote urging that a day of prayer be called. Today I received a letter from a member of the Foreign Mission Board—a woman—who knows intimately the crisis which faces not simply the Board but our Baptist people in their Foreign Mission work, suggesting that I send out a "call to prayer."

These letters have struck a responsive chord in my own heart even as I believe they will in the hearts of multitudes who love the Lord Jesus Christ.

Each morning at ten o'clock the secretaries and office force of the Foreign Mission Board meet together for prayer. Will not those who are interested in this great work join in prayer with us at the hour mentioned, for the awakening of missionary interest in the hearts of our people and the lifting of the financial burden so that further reductions will not be necessary in October?

Let all who love Foreign Missions lift up their hearts in prayer at ten o'clock each morning. "Ye have not because ye ask not." The Father's promise to His Son still holds. "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."

Earnest, persevering, believing prayer, offered in the name of Jesus, by individuals, by companies of two or three, by Women's Missionary and Young People's Societies, by Sunday School superintendents and teachers, and by pastors in church services, would give God a chance to save the cause of Foreign Mission and quicken the spiritual life of His people. Shall we not give the Lord of the harvest an opportunity to reveal "the exceeding greatness of his power to us-ward who believe"?

Lord, what a change within us one short hour spent in Thy presence will prevail to make! What heavy burdens from our bosoms take, What parched grounds revive, as with a shower! We kneel, and all around us seems to lower; We rise, and all, the distant and the near, Stands forth a sunny outline brave and clear. We kneel, how weak; We rise, how full of power! Why, therefore, should we do ourselves this wrong, Or others, that we are not always strong; That we are ever overborne with care; That we should ever weak or heartless be, Anxious or troubled, when with us is prayer, And joy, and strength, and courage are with Thee!

—Richard Chenevix Trench, D.D.

"ONE THOUSAND ONE HUNDREDS"

The Baptist Bible Institute Emergency Appeal
W. W. Hamilton, President

At a meeting of the Executive Committee of the Baptist Bible Institute, held July 1, the matter of further presenting the Emergency Appeal authorized by the Convention at its recent meeting in New Orleans was thoroughly discussed. It was decided to make every possible effort to raise the amount of the Emergency Fund falling due during the present Convention year, \$117,203.50, by personal solicitation if possible.

To this end it was decided to undertake to raise "One Thousand One Hundreds" payable on or before January 15, 1931, and in addition to secure seventeen one thousand dollar gifts. One individual has already promised to be one of the seventeen to give one thousand provided the one thousand one hundred dollar gifts are secured, and another has pledged \$1,000 to be paid in January.

It was further decided at the meeting of the

Executive Committee to designate the month of January as Baptist Bible Institute month, when a general appeal will be made in the states for funds to meet the February first maturities on the indebtedness.

The Baptist Bible Institute is calling upon its friends everywhere to help in raising these hundred dollar gifts from individuals, societies and churches where the gifts can be made over and above the regular contributions to the Cooperative Program. We want by all means to continue our appeal as we did last year in such way as to help and not hinder the regular gifts of our people to the whole program of the denomination.

WHAT OF THE FUTURE OF CLARKE COLLEGE AND THE ORPHANAGE AND WHERE ARE WE AT?

J. W. Lee

Some months ago in a joint meeting, at Newton, of the Trustees of Clarke College and the Education Commission, the Trustees said to the Commission in substance: "The time has come for us to employ our faculty and make an announcement for next session. If you can not assure us of fifteen thousand dollars within the next fifteen months we will have to close the College. Other large sums of money are needed and are imperative but if you will assure us of the fifteen thousand the First Baptist Church and the citizens of Newton will take care of the rest."

The Commission with its heavy obligations to pay current interest and retire bonds could not give the assurance required since the Commission's income is far below the expenditures.

It was a sad hour to both the Commission and the Trustees.

No one wanted to close the College, but the Trustees said they could not continue to operate it without a sum of money far in excess of what the Commission could provide.

The large debts of the College were due and most of it was long past due.

The debts of the College were the denomination's debts. The Commission was only the agent of the denomination.

The Convention had from time to time instructed the Commission to assume obligations far in excess of the amount of money the denomination gave to the Commission, either through the Cooperative Program or special campaigns, to meet these obligations.

The College property was the only thing in the hands of the Trustees and the Commission with which to satisfy the creditors of the College.

The College property when estimated by what it cost was worth one hundred and fifty thousand (\$150,000) dollars. The debts of the College were about forty-six thousand (\$46,000) dollars.

Just at this time when the denomination had to devise some means to pay a debt of forty-six thousand (\$46,000) dollars from the sale of property which represented a cost to the denomination first and last of one hundred and fifty thousand (\$150,000) dollars some good brethren, many of whom, were neither members of the Education Commission nor the Board of Trustees of Clarke College, suggested that the Baptist Orphanage purchase the College property for an amount equal to the debts of the College and make it their future home.

This seemed reasonable and practical for several reasons:

First: The desire to move the Orphanage from its present location seems to be almost unanimous. Even those who are bitterly opposed to moving it to Newton desire to move it from its present location to some other location other than to Newton. They are divided among themselves as to the best location.

Second: College property and buildings seem to be better suited for an Orphanage than any other institution since both Colleges and Orphanages are built to house, educate and train young people.

Continued on page 16

"I AM THIRD"

Perhaps to some this may seem a queer subject to use for discussion as a message from a President of a District B. Y. P. U. Convention. A short time ago I read in a magazine the account of a young man who went to college, and as he left home his godly mother gave him a placard with these words neatly printed on it, "I Am Third". She asked him to post this card in a prominent place in his room. Complying with her request he gladly gave the card the place suggested by her. Of course this unusual placard aroused the curiosity of his school mates, and they at once wanted to know the meaning of it. For reasons better known to himself he did not divulge the secret. Before the session was over his associates discovered the interpretation of the words on the card. They found from the conduct of this young man that he put "God First" in his life, "Others Second" and "Self Third".

It is my desire in the next few minutes to get you to see how we may put God First, Others Second, and Self Third in the conduct of our lives. Also some of the obstructions that prevent our doing this.

1. "Putting God First"

In Matt. 6:33 we find these words, "But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you". If we could only have the consciousness of God's presence with us, then perhaps we could more easily live and practice putting God First in our lives. You may ask the question, How can I know God is present with me? We may illustrate this by using the sun. It is practically impossible to look directly at the sun. Yet you may walk out of a cold room into the sunshine with your eyes closed and the very moment you enter the sunlight you feel the warmth of the sun. Just so when you come in contact with God you immediately feel His presence. Let us get another lesson from the sun. You may plant a row of perfectly good seed in your garden, then place over this row from one end to the other a thick plank. You may wait for days and weeks and no plants come up. What is the trouble? There was an obstruction that kept away the warmth of the sun. What are some of the obstructions that keep us from putting God First in our lives?

(a) Reading Impure Literature.

This kind of reading poisons our minds, and we cannot think of God and holy things.

(b) Seeing Unholy Things.

If we get out on a foggy morning we can only see a short distance. The air is filled with small particles that prevent our seeing those beautiful things of nature that God put here for our pleasure and benefit. Just so our vision may be so dimmed by these unholy things that we cannot see God and His lovable characteristics.

(c) Evil Companions.

The first thing that evil companions do is to suggest something to us that we know is wrong. Yet by our association with him or her we will soon be practicing those things that once in our life we would not do. I have in mind now a young man who went to college and on his return he told me he got with the wrong crowd in the beginning. Let me plead with you young people to be extremely careful in selecting your companions. If you will do this you will find it so much easier to put God first in your lives.

(d) Idleness.

1. It has been said "An idle brain is the Devil's workshop". Those of us who have observed, readily see those who have nothing to do so often are the ones who are not inclined to think of God and holy things.

2. Another beautiful illustration we can use to help us appreciate God's presence is by closing your eyes and having some one place a fragrant rose near you. You cannot see the rose yet you know it is there. Just so it is with us when a young man or young lady comes near us who lives daily in close communion with God. We can't see God yet we know He is there, and we

can feel His presence. Let's just mention four of the characteristics of a godly young person. I have mentioned:

(a) He or she has a heart full of love for God and others.

(b) We find such a person generous towards others.

(c) We find them extremely unselfish.

(d) Such a person has inexplicable Power with God and man.

2. "Living for Happiness of Others"

In Phil. 2:3 and 4 we have these words: "Let nothing be done through strife or vainglory; but in holiness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others".

1. It is natural for each of us to want the best places in life.

(a) We find this true in political life. We sometimes drop our heads in shame when we observe some of the underhanded schemes being used by our politicians in an effort to exalt himself to some political position.

(b) We find this true in social life. When we see professed Christians sacrificing some great principle and often sacrificing some sacred vow in order to secure a social position.

(c) Then let it be said in shame that we sometimes allow this desire for a high place to come in our religious life. This was even true in the lives of Christ's own apostles. The mother of James and John coming with her sons to the Master asking for the best in place in His Kingdom.

2. How can we overcome this evil nature?

(a) By forgetting self.

We can best illustrate this by the experience of a telephone operator in a small city in one of our western states. A large body of water was being held in a valley between two mountains by an immense dam. One morning the watchman discovered this dam was giving way. Some five miles below in this same valley was a small city just mentioned. By use of telephone the watchman gave the alarm telling the young lady at central to warn the people to take for the hills, that in just a short time the millions and millions of tons of water would come sweeping down the valley and then the beautiful little city would soon be swept away. This young lady began to ring each phone as rapidly as possible giving the warning. The people realizing their peril began seeking higher ground. When the operator had almost completed her task of telling every home of their danger someone rushed up to her office pleading for her to at once leave the building, that the water was already entering the northern section of the town. Her reply was, Not till I have notified every home that has a phone. As she was completing her task the building was seen to go down in the mad rush of that terrific body of water. The body of this dear girl was never seen again. But truly it can be said, "She gave her life for others".

(b) Another beautiful illustration of forgetting self to help others was portrayed in the life of a fine college boy. He and his young men friends were passing down a crowded street, he noticed an old lady trying to get across a very busy and crowded corner. He quietly stepped to her side and said, "Lady I will help you across if you will let me". Taking her by the arm he guided her safely to the other side. She with tears in her eyes thanked him, expressing the best she knew how her appreciation. When he came back to his associates, they made all kinds of jests at him for taking this poorly clad woman across the street. His reply was, "If that had been your mother would you have helped her?" Their reply was, "Of course we would". His reply was, "Maybe she is somebody's mother, and I have helped her".

3. Sacrificing our personal pleasure for our good influence over others.

(a) Maybe some church members get a great deal of personal pleasure out of the ball room. A young lady by the name of Bessie was an active church member in one of our prominent

churches in this State. She was very fond of dancing and her pastor had tried to get her to see the bad influence she was having in participating in this kind of worldly amusements. But she was thoroughly enjoying it till she refused to comply with her pastor's wishes. One day her pastor said to her, "Bessie, I want to make one request of you; will you promise to do it?" She said she would if it was in reason. He said, "You know that fine young man John you go with is not a Christian. I suppose you and John are engaged to be married. I want you to help me win him to Christ before you marry him." She said, "Surely I will comply with your request". She promised her pastor the first time she had an opportunity she would mention it to him. The opportune time came a few nights later when he came to see her. Just before he left she looked up into his fine handsome face and said, "John, I do wish you were a Christian. Won't you give your heart to Christ?" He looked down into her beautiful eyes and said, "Bessie, I don't understand you. You claim to be a Christian, but I don't see any difference in your life and mine. You dance and I dance, you play cards for prizes and I play cards for prizes. I don't visit any places you don't visit. So I see no reason for making any change". With these words he left her. When he had gone Bessie went to her room and there on her knees with her open Bible, rededicated her life to God. The next day she saw her pastor and told him of her experience. From that day on she gave her whole life to the service of her Master. Young people, is your life being spent in a way that no one doubts the sincerity and purpose of your life as a Christian?

(b) Maybe somebody here can't see the harm in playing cards. Just let me make one proposition to such a person. The next time you have the privilege of having for your partner one who is not even a professed Christian, will you try to win him or her to Christ at the close of that card party? First see how awkward you will feel, then see what his or her reply will be.

(c) How many of us use the Sabbath day for personal pleasure? Why can't we use some other day and give the Lord's day to worshipping Him, and serving Him by helping others, and by winning the lost to Him?

(d) In conclusion let me plead with you to take Christ as your standard and govern your life and conduct by His teaching. If you will do this we can carry out the motto of the Convention, "Win them one by one".

—H. A. Scott.

—BR—

BAPTIST STUDENTS TREK TO RIDGECREST

(Frank H. Leavell)

That Baptist students crave the "old time religion," and not substitutes therefor, was convincingly demonstrated at the fifth annual Baptist Student Retreat, Ridgecrest, N. C., June 27-July 4. Despite the general financial depression some two hundred and fifty students and leaders found their way to this significant meeting. The Master's Minority met in the mountains. They came from all states of the South. Southern Baptists, like the Roman Matron of old, may look upon these students and say, "These are my jewels." Southern Baptists may comfortably rejoice that within this generation of students many are loyally and gratefully following the leadership and program of their denomination.

Some Characteristics

Adult observers were unanimous in opinion that this group of students was of as high type of Christian manhood and womanhood as any group of students ever assembled in one meeting. They were happy in their religion. They were determined in their pursuit of spiritual power. They were seriously intent upon finding God's complete will for their lives and for their campuses. They were devout in their prayer groups. They were happy in their fun and frolic. They showed marked discrimination in their interpretation of spiritual conditions and perceptions. They suffered and sacrificed in order to get there. They evi-

denced righteous determination in promoting the program.

Two young ladies, whose transportation had been provided, fed themselves for three whole days while in transit for a total of one dollar each. Some borrowed the entire cost of the trip. Boys "hitch-hiked" or "highwayed" for over a thousand miles and testified to their prayerful efforts at soulwinning while so doing. Thirty-odd from Mississippi traveled three days in busses of the uncomfortable side-seat type. They went on a conquest for soul nourishment, for religious endowment, for spiritual possession. Putting the students on their Christian honor not a rule of any kind regarding anything was made nor needed throughout the meeting.

Dr. J. E. Dillard said of them: "If there is, or ever has been, a finer, cleaner, livelier, or more serious bunch of young people I have not heard of it. During these eight strenuous days I never heard an off-color story or insinuation, a harsh or unkind criticism, an expression of skepticism, pessimism, or cynicism. My own deliberate judgment is that while we may have brazen and blase young people, the ones who are to be the leaders of tomorrow are mostly genuine, sincere, serious and clean."

The Program

The inspirational speakers were Dr. Lincoln Hulley, Dr. William Russell Owen, Dr. I. J. Van Ness, Dr. M. E. Dodd, Dr. T. W. Ayers, Dr. J. E. Dillard and Dr. H. H. Sweets, of a neighboring Conference of Presbyterian students. At the early morning prayer meeting around the spring, which was directed by Miss McConnell, more than one hundred prayed and sang and testified each day. The following simultaneous classes were conducted daily: Bible Study by Dillard; Mission Study by Dr. Ayers, of the Foreign Mission Board; B. S. U. Methods by Miss Ethel Farrington McConnell; Vocational Guidance by William Hall Preston; and Student Problems and Adjustments by Frank H. Leavell. An hour of round table discussion reflected the problems of the campuses. The afternoons were given over to recreation directed by Fred Forester, of Texas, and Floyd Chaffin, of Arkansas. Each evening there were musical inspiration, a demonstration of B. S. U. methods and an inspirational address.

At ten each night groups met in friendship circles for fifteen minutes of testimonies from their religious experiences. After this the entire group assembled for Family prayers. These last two features with which each day was so fittingly closed were planned and directed by Miss Irene Ward, Student Secretary as Columbus, Mississippi.

A new and novel feature this year was the organization of a B. S. U. council which functioned for the week exactly as is done by the B. S. U. council on a local campus. This council afforded a vivid demonstration of effective B. S. U. methods. From early morning prayer meeting until the family prayers at night Christian students enjoyed supreme fellowship in both work and recreation.

The Powerhouse of the Retreat

If anyone doubts that some students believe in prayer he had but to witness this group of the Lord's chosen leaders of the generation. On Tuesday there was felt a mysterious coming of spiritual power. It lingered to the last hour. The power was apparent but the cause was not known except to the inner circle. On the first day of Dr. Dodd's visit the writer asked him to go aside with him. We tipped into a small room. A score of students were on their knees. We knelt with them. They were revealing in prayer the inmost agonies of their souls. They were pleading for power. They were confessing and covenanting. After some minutes we tipped out. They did not know we had been in their midst. Dr. Dodd said he had seen nothing like it. Three times daily, after each meal, this select group of their own initiative, went aside to pray. Their prayers were effective. At still another time a student asked the writer to join his state group in a spacial prayer meeting, but failed to state the place. The writer went to a place used as a

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

HOW THE PLAN OF USING THE SUNDAY SCHOOL ORGANIZATION IN HELPING THE CHURCHES FINANCE THE WORK OF THE KINGDOM DIFFERS FROM THE PLAN THAT IS COMMONLY USED.

(Continued from last week)

4. IT EMPHASIZES THE PRINCIPLES OF STEWARDSHIP.

(1). It Emphasizes the Importance of Each Member Contributing Through the Church to the Support of the Church and God's Kingdom Program.

The present plan of finances emphasizes the importance of men and women contributing to the support of the church and Kingdom program, but it does not emphasize the importance of them contributing through the church, nor does it emphasize the importance of young Christians contributing to anything in the church except the Sunday School and B. Y. P. U. Consequently, only a few of our young people are contributing to the support of our Lord's Kingdom program—yet, unless they are led to support it while they are young in their Christian experience, many of them will never support it.

(2). It Emphasizes the Importance of Each Member Contributing Personally Each Sunday.

The financial plan that is commonly used in our churches does not emphasize the importance of any special time for the members to make their offerings. They are asked, under the present plan, to contribute either weekly, monthly, quarterly or annually.

(3). It Emphasizes the Importance of Each Member Bringing His Gifts to Church Each Sunday and Worshipping the Lord With His Gifts.

The plan that is used in the average church does not emphasize the importance of each member bringing his offerings to church each Sunday. He may bring his offerings to church, or he may give it personally to the pastor or treasurer, or he may wait for some "church collector" to come to him for it or he may mail it to the treasurer. According to the present plan, the main thing is apparently for the church to receive the offerings. Just how it is to be received or when, is not emphasized. Some churches emphasize it, but the financial plan doesn't.

(4). It Emphasizes the Importance of Each Member Giving at Least His Tithe Through the Church and Letting His Gifts to Charity and to Other Special Objects Be Offerings Over and Above His Tithe.

The plan that is commonly used in our churches does not emphasize the importance of the members giving all of their tithe through the churches. Under the present plan our members are asked to contribute not only to the regular church

rendezvous of prayer, but found an entirely different group on their knees pouring out their petitions. The other group was never found. The secret of this remarkable week is thus revealed.

The Status to Date

The Retreat showed the extensiveness and the intensiveness of the program of student religious work of Southern Baptists. Faithful and faith-filled student secretaries in the various states and on the various campuses are leading onward and upward. Our students are willing and anxious to follow the leadership of their denomination. More leaders, that is, more Student Religious Secretaries, is the one great need. If Southern Baptists fail to mobilize, hold and capitalize this generation of college students for the churches, for God and for righteousness it will not be the fault of the students. They are anxious and agonizing. They have heard and have heeded the call of their own denomination to Kingdom service. Better days are ahead.

budget, but also to many other church and denominational programs. This encourages the members to withhold a part of their tithe from the church in order that they might give more liberally to the other denominational programs and special objects.

5. IT DEFINES THE FINANCIAL NEEDS OF THE CHURCH TO ALL THE MEMBERS OF THE CHURCH.

"Indefiniteness at this point has produced an apathy and indifference that has crippled many a church. How are the members to give intelligently with an absence of knowledge as to the church's needs throughout the year? The lack of certainty has led to many unfortunate practices that are being bitterly complained of today by some of our leaders. One prominent member of a church that lacked definiteness in its financial appeal, remarked that he did not know how to give to his church for it never seemed to know what its needs were. Should he give to the limit of his ability to one object, another equally as worthy would suffer, all because his church never knows its needs financially and is spasmodically appealing to its members for funds. The church that intelligently defines its financial needs to its members inspires confidence and assurance and offers instruction as to how to give and invariably gets more money. Its financial appeal should be all-inclusive."—(W. P. Phillips.)

The plan of using the Sunday School Organization in helping the churches finance the work of the Kingdom differs from the plan that is commonly used in that it provides for the financial needs of the church being defined to all the members, while the plan that is commonly used doesn't.

6. IT PROVIDES FOR THE CHURCH TO SUPERVISE THE GATHERING AND DISBURSING OF ALL THE FUNDS.

"One of the most undermining influences to a church budget is for the church to encourage or condone an organization, a group or individuals in undertaking to secure needed funds independently" (for instance, leaving the Sunday School or some other organization, class or group to finance itself) "feeling that more money will be secured thereby. The leaving of such seemingly minor items out of the budget, not only saps the strength from it, but lodges with that group initiative and authority that properly belongs to the church. Few, if any of us possess unlimited resources. The extent of our gifts is limited. The interests of a church are varied. We are going to divide our gifts as we are impressed with the need, whether major or minor. Therefore", under the present plan, "the church's budget must in many cases be sacrificed to some minor need which was not included and over which the church has no control. Such a policy is disintegrating in its influence and inimical to the best interests of the church that permits it. A church should define the needs of every phase of work carried on within its domain and supervise the gathering and disbursing of every penny."—W. P. Phillips.

The plan of using the Sunday School Organization in helping the churches finance the Kingdom provides for the church to supervise the gathering and disbursing of every cent.

The plan that is commonly used in the average church does not provide for the church to supervise either the gathering or the disbursing of all the funds. Under the present plan, the Sunday School, W. M. U., etc., supervise both the gathering and disbursing of a goodly portion of the funds.

(To be continued)

—BR—

Rev. S. F. Baucom, of Abilene, Texas, died recently after a life of great activity and usefulness.

W. M. U.

ATTENTION ASSOCIATIONAL SUPERINTENDENTS: Please send to this office the time and place of your associational Meeting for this Fall. Thank you.

CORRECTION: The Young Peoples' Counselor for the Third District is Mrs. W. H. Hudson. Her address is, Sledge, Miss. Mrs. Hudson is splendidly fitted to lead out the young people of this District, and we are so thankful to have her. Our regret is that her name was received too late to be printed in the minutes of the State Convention; but we trust all in the District will get in touch with her. Mrs. Hudson and Mrs. A. L. Fitzgerald, Crenshaw, who is Chairman of the District, are both anxious that Third District may stand forefront in the Work.

WHITE CROSS MATERIAL. We are so happy here in the office these days. So many societies are having "White Cross Parties" and are sending in the results of their efforts. We have to date fifteen packages! These will be repacked early in August in a large case, lined with oil cloth so as to avoid dampness on the long journey; and will be shipped to our African Missions—plural because the Clinic and the Hospital will divide the material.

Here is a portion of a letter from one Party:

"We are sending by parcel post two boxes for White Cross Work. Recently we had a White Cross Party in the parlours of our church. About sixty-five ladies were present. As they gathered round tables to sew, a program of negro dialogs, spirituals and interesting talks along the line of our missions in Africa were made.

We feel that the information we gained, the Christian fellowship we enjoyed, and certainly the opportunity to serve—all were worth while.

—Mrs. F. D. Hewitt, Pres. W. M. U.
First Baptist Church, McComb, Miss.

Message From Miss Mallory (Continued from last week)

But back to the diary—after the service by Dr. Truett, we five visitors were 11 o'clock breakfast guests of the girls' school, the resident missionaries being Miss Bernice Neel and Miss Ruth Randall. One of the domestic science students served, the wonder growing that the dishes were so "steaming hot" and that the waitress was so cheery, for we learned that the old rambling building has its kitchen not only many rooms but also a flight of steps away from the dining room, which between meals must serve as class room, assembly hall, etc. Next to it is where the girls' trunks are kept, these in turn serving as wardrobes, lockers, bureaus and whatnots! Two flights above are their beds—row after row—all spotlessly clean and with excellent ventilation but lacking practically everything that develops individuality. Adjoining this old building is the nucleus for the new one, it already providing four modern class rooms and challenging southern Baptists to complete the quadrangle.

Altogether delightful to me was the W. M. U. meeting which was held at the First Baptist Church that night. It commenced at 7:30 but by 5 o'clock many of the women and young people started to the church, for you may know that Rio covers more ground than New York City. Mrs. Bottoms and Miss Annie Brown, of Greenville, S. C., were introduced, talks were made by Mrs. Lawrence and me, exquisite flowers were given to each of us, choice music was rendered by the Glee Club of our girls' school and altogether we were made to feel thoroughly at home.

At 6:30 the next morning Miss Landrum and Miss Brown and I left for Sao Paulo, an eight hour trip on a decidedly good train, which carried sleeping cars and a diner. Sao Paulo is the capitol of the state by that name, the state being one of the richest and best developed of all the 20 states in Brazil. The city is surrounded by lofty mountains, the journey from Rio being a

steady upgrade, much of which leads by the winding Parahyba River. I was genuinely interested in the scenery and vegetation—orange, banana, pineapple, coffee groves, royal palms etc., but it was lovelier by far in Sao Paulo city. It seems to me that every flower I ever saw grows luxuriantly there! We were guests of President and Mrs. H. A. Zimmerman, of our excellently built girls' school there, every courtesy being also extended to us by the T. C. Bagby family and by Miss Mattie Baker. The school was closed for the winter holidays, but I hope to get to Sao Paula for a day when my boat docks at Santos enroute from Rio to Montevideo.

On Saturday night in Sao Paulo I attended the dedicatory service in the Braz Baptist Church, it being a most impressive occasion. Particularly happy was I to hear the Brazilian pastor commend the church's Sunbeam Band and Woman's Missionary Society. Four services were attended on Sunday, the afternoon one being in the interest of W. M. U. work and being presided over by a capable Brazilian woman who is president of the state Union. Greatly stirred was I also that night by the street meeting which was held just before the regular service in another of our churches, many passers-by stopping to listen to what seemed to be "good news" to them. Oh, how I do pray that they will accept it!

Monday morning we had the privilege of seeing much of the residential and business sections of Sao Paulo, it having a 28-story skyscraper, a splendid municipal auditorium and a wonderfully impressive monument commemorating the establishment of the republic in 1889. We also visited the Methodist Book Store, which is next to the decidedly good looking Methodist Church, and also saw one of the Presbyterian churches.

At noon we took an excellent electric train for Campinas, about 80 miles to the north, where Rev. and Mrs. Paul C. Porter entertained us for two nights and the intervening day. Unusually clear is the atmosphere of this large mountain city and very beautiful is its central park with many rows of royal palms. Round about Campinas and Sao Paulo are coffee plantations, there being an immense coffee warehouse at Campinas. Presbyterians have a seminary and other work at Campinas and we Baptists have much to encourage in our church there. Faithfully did its members and many others attend the service that Monday night.

Tuesday was exceptionally interesting, for Mr. and Mrs. Porter took us in their Ford (the gift of a church in Temple, Texas) to two churches. The first of these was a beautifully kept country church, the pastor and most of whose members are Lettish people. They kneel for prayer and use a tuning fork instead of an organ or piano—most reverent do they seem and most beautiful is their singing. In the audience was the Lettish consul, who afterwards had "breakfast" with us in the pastor's home. One of the most interesting dishes was jelly made from the petals of a deep red flower of a cactus type.

The afternoon was spent in the long but decidedly interesting drive to Rio Clara, the route leading through Villa Americana, where many from the United States refugeeed after the Civil War, and along immense coffee plantations and eucalyptus groves. We were charmed with the beauty and cleanliness of Rio Clara but most of all with the earnest and decidedly capable young Baptist pastor and his wife. We visited two stores which close on Sundays, their owners being faithful members of our church. They bore many evidences of the promise that those who honor God will in turn be blessed by Him. The Woman's Missionary Society—which by the way is A-1 on the Brazilian W. M. U. Standard—furnished our supper which was served in the pastor's home—the supper consisting of many varieties of crisp crackers and cakes, with hot milk into which was poured a few drops of very black coffee. Politeness and the long drive back to Campinas constrained me to break my no-coffee habit. Among the many interesting features of the service that night were the welcome song and excellent behavior of the small children, the interpretation

by a young woman member, who studied at Baylor College and at the Southwestern Training School, and also the many people who came into the church yard and peered steadily through the windows. Oh, how I do pray that something was said that night to lead them to seek and know Jesus as their Savior! Even so, do I hope that the many tracts distributed on that trip by Mr. Porter will win other people, for Mr. Porter nearly always gave a tract to those of whom he made inquiries as to the road, etc.

Upon returning to Rio I had before Sunday four decidedly interesting experiences. One of these consisted of two contacts with Rio Baptist College, the seminary and normal school in their welcome to Dr. and Mrs. T. B. Ray and the missionaries who had arrived for the Latin-American Baptist Convention. Brazilians being in charge of all the details and also making the welcome addresses. Another opportunity was to visit the Municipal Building which contains the offices, courts, etc., of the Federal District, in which Rio is located, just as Washington is in the District of Columbia, and also to visit the House of Representatives. Both of these buildings are distinguished among many ways for their choice wood work, all of which is Brazilian. The other great privilege was to attend two sessions of the annual meeting of the South Brazil Mission, one of which commemorated the life of their fellow-missionary, Dr. W. E. Entzminger.

During these days the delegates and visitors were assembling from the various parts of Latin-America. Six of them are being entertained in the Allen home, my room-mate being Miss Agnes Graham, of Temuco, Chile. The really big Convention opened on Sunday afternoon, the sessions being held at the First Baptist Church, its pastor—Dr. F. F. Soren, a Brazilian—being president. He also interprets for Dr. Truett who preaches each night. The attendance has been large each night, with good audiences at the other services. Naturally, the W. M. U. session of the Convention Monday afternoon was particularly interesting to me. Truly I wish you could have heard the women who represented Brazil and Argentina and the Brazilian woman who spoke in behalf of temperance. Highly profitable also was a subsequent conference on W. M. U. methods, practically every woman—whether a Brazilian or a missionary—showing that their societies are very evangelistic but that they need more leaders for the women and young people. You may be interested to know that in Brazil there are 261 Women's Missionary Societies, 30 Y. W. A.'s and 127 Sunbeam Bands in 14 of the 20 states and the District, leaving 6 states with no W. M. U. work. This is just one added proof of the need for more missionaries.

On last Sunday morning I certainly saw much fruit from the labors of my host and hostess. They are teachers in our school here but also give much time to the church at Ricardo de Albuquerque, near which there is an army post. Some of the things I saw and felt at that service are being described in an article for ROYAL SERVICE. In that article also further mention is made of the Convention and of a meeting of the Executive Committee of the Brazilian Baptist Publication Society, at which time there was the unveiling of a portrait of Mr. J. S. Carroll, in whose memory Mrs. Carroll, of Troy, Ala., gave \$30,000 in 1913 for publication work in Brazil. "Time will fail me if I tell" of the happy times I had as breakfast guest of the Soren family and another day of Mrs. Crabtree, who is a graduate of Westhampton College. For supper this evening I will be at the home of Rev. L. M. Bratcher, who is corresponding secretary of the Brazilian Baptist Home Mission Board.

If all goes well, this article will reach you while our party is in Pernambuco in north Brazil. Thence we will return, being due here on July 16, whereupon we will leave almost immediately for Bello Horizonte in the state of Minas, famous for its diamond and other valuable mines. Sincerely do I hope that this will find you feeling unusually well and happy in worthwhile service.

—Kathleen Mallory.

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East Mississippi Department

By R. L. Breland

Williamsville, Attala County

Last week it was my happy privi-
lege to be with Pastor B. F. Odom
and his fine flock of Baptists at
Williamsville Baptist Church, three
miles out from Kosciusko, in a few
days revival meeting. I arrived for
the Sunday night service and
preached twice daily until Friday
night.

It was indeed a pleasant week.
I had been with Bro. Odom in meet-
ings before and quite a number of
the members of the church were
formerly from Neshoba County
where I knew them, so it was like
being back home to mingle with
these dear friends of past days.
Among former acquaintances were
the Lindsays, the Paces, the Wil-
liamses, the Mays, the Barretts, the
Kennedys—well, just too many to
name.

The first two days of the meeting
were sweltering hot, but a cool wave
struck us and all felt better. Con-
gregations were good and the in-
terest was fine from the beginning.
Prof. Irvin Griffin, of Neshoba
County, had just closed a singing
school there, so the singing was ex-
cellent. The Doss Quartette added
much to the meeting when present.

A number of ministers were pres-
ent from time to time. Rev. J. W.
White is a member of the church
and was there regularly. Rev. W.
A. Williams is superintendent of the
school and was with us during the
meeting, and Pastor Odom, with his
genial smile was constantly on hand.
The Methodist pastor, Bro. Heath,
and Bro. Asaph, a Syrian Method-
ist minister, was with us a time or
two. Also Pastor Cinnamon, of
Kosciusko, was with us one service.

Some of the visible results of the
meeting were ten members by bap-
tism and five by letter, and the mem-
bership seemingly was aroused to a
fuller sense of its duties. I left
Saturday morning, in company with
Rev. J. W. White, who was going
to Eskridge near Duck Hill, where
he is being assisted in a meeting by
Rev. J. W. Kitchens.

Some dear, good friends, some old
and some newly made, are at Wil-

liamsville and a warm spot in my
heart for them every one. Blessings
upon them.

Notes and Comments

Mrs. Frances E. Wilson, widow
of Rev. Dixon L. Wilson, once a
faithful preacher in Calhoun and
Attala Counties, was in the services
at Williamsville last week. She
now, at 82, lives with her son, Jacob
Wilson, at Kosciusko. More later.

Bro. Wm. W. Brown, age 88, lives
with his daughter, Mrs. Maggie Ray,
at Williamsville. He was born in
Bibb County, Alabama, in 1842,
came to Mississippi in 1875. He
joined the Baptist Church when a
young man. He was a member of
Co. F, 11th Alabama Regiment, and
served in the Army of Northern
Virginia. Only a few of his kind
linger on this side of the river.

While in Kosciusko last week I
heard the work of Pastor Cinnamon
well spoken of as pastor of the First
Baptist Church there. He is gen-
erally loved and highly revered
by all his people.

The writer failed to get to the
called meeting of the State Conven-
tion at Newton last week. But as
Bro. Eugene Sansing expresses it,
"The Lord walked about in Newton
last week" and the Orphanage re-
mains at Jackson and Clarke Col-
lege will live on. I am inclined to
agree with the above statement of
Bro. Sansing.

I was called to Newton on a sad
mission July 16th, to attend the
burial of Mrs. Nannie Edwards, nee
Viverette, who died in Birmingham
July 14th. She was the wife of Mr.
Elisha Edwards, and the daughter
of Mrs. James Viverette of Newton.
Pastor J. E. Wills, of Newton, was
in charge of the services. A more
extended account will be given later.

Rev. J. W. White, who now resides
near Kosciusko, is a busy pastor.
He serves Hurricane Creek, Unity
and Berea Churches in Attala Coun-
ty, and Eskridge in Montgomery
County. He and his good wife
helped much in the meeting at Wil-
liamsville last week.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, Pres.
Louisville, Kentucky

FEATURES

An environment conducive to
Spiritual Growth, A Happy
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Scholarship, Opportunity to
Consider Truth Under Safe
Guides, A World-Famous Fac-
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ers, World-wide Christian Fel-
lowships, A Great Evangelist-
ic and Missionary Program
and Impact, A Comprehensive
Curriculum, Practical Work
and Pastoral Opportunities, A
Central and Accessible Loca-
tion, A Large, Well-equipped
Library, A Campus of Natural
Beauty and Architectural
Charm, World Prestige, Etc.

Rev. Willie A. Williams and fam-
ily became members by letter, one
by baptism, of the church at Wil-
liamstown during the meeting. He
is superintendent of the high school
there and preaches to a number of
churches round about. He graduated
from Mississippi College in 1924.
He was born and reared in Neshoba
County.

Rev. B. F. Odom is now serving
Edinburg, Midway, Springdale,
North Union and Williamstown Bap-
tist Churches. Rev. W. W. Kyzar

will assist him in his meeting at
Edinburg the fourth week in July.
Bro. Odom is a good pastor and
doing a fine work.

My home while in Williamsville
was with Bro. and Sister R. D. Lind-
say. Four fine children grace this
home, one of whom, Percy Guyton,
was baptized at the close of the
meeting. Mrs. Lindsay was Miss
Martha Frances Tingle, of Philadel-
phia, a long-time friend of ours
before her marriage. They treated
me royally. Thanks.

THE CHALLENGE (David E. Guyton)

The Reds have flung their gauntlet to God,
Omnipotence is challenged by a clod.
Red Russia's autocrats, in proud array,
Decree Jehovah's abdication day.

Their mighty Tzar, they humbled to the dust.
Despoiled their princes; and through drunken lust
For wealth and powoer, the Bolsheviks have bowed
Their potentates before the common crowd.

Unsatisfied with slaughter of their peers,
Untouched by prostrate Russia's bitter tears,
Undaunted by the Holy Father's prayers,
Resolved to scale Jehovah's golden stars,—

The lords who banished Trotsky from their land
Now butcher gray-beard priests who dare to stand
Beside their altars where the peasants pray.
And swear that God must yield to them His sway.

His temples and His churches and His gold,
They keenly covet, fortunes manifold,
Transforming these to schools and marts of trade,
Defiant, arrogant and unafraid.

The women wail and lift lame hands to God,
Their backs are bloody from the ruthless rod,
The men are mute, too weak to have their will,
Knowing Red Russia must be redder still.

"Their fathers' faith to science now must yield—
To hell with creeds, by hoary books revealed—
We scorn all truths, except the truths we find
Along the highways of the human mind."

Red Russia thus proclaims her pagan creed,
Boasting herself a prouder, nobler breed.
Jehovah, in His heaven, sits and sees,
His eyes are wet with tender tears for these.

The Reds have flung their gauntlet down to God,
Omnipotence is challenged by a clod.
Untouched by anger, bright, serene, above
Rebellious Russia, smiles Eternal Love.

BASSFIELD

Bassfield is a little community of
about 350 people but with the coun-
tryside thickly populated and with
large fields of cotton about. At the
evening services of the revival last
week the attendance easily equalled
the population of the town, of course
outsiders making that possible. They
are a hospitable, earnest folk with
a modern building. It was a pleas-
ure to work with them and to watch
them in the work of Christ.

Pastor D. O. Horne is one of our
finest young preachers, another pro-
duct of Lafayette County and Mis-
sissippi Baptists ought to hear from
him for years. Some of our finest
men have worked this field.

There were five additions and a
goodly number of reconsecrations.

They have a good W. M. S., three
active Unions and a fine Sunday
School.

It was a pleasure to help them
raise money due on the building.

Wishing them and our workers
generally all good things,
—D. A. McCall.

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The Sunday School Department

SUNDAY SCHOOL LESSON

July 27, 1930

Deborah (A Leader in a National Emergency)

Golden Text—Say to them that are of a fearful heart, Be strong, fear not. Isa. 35:4.

(From Points for Emphasis by H. C. Moore)

1. Oppression was cruel and exacting. The Twelve Tribes had been in Canaan for a century and a half. For twenty years Jabin, king of Canaan, had exacted tribute from Israel. He especially oppressed the northern tribes of Issachar, Zebulun, and Naphtali, cutting them off by well-fortified garrisons from their southern brethren. He had a magnificent army under command of General Sisera, whose war record was brilliant. His military equipment included 900 chariots of iron. His sway over Israel was absolute and abject was their servitude to him. In deep agony the crushed, impoverished, famine-stricken tribes looked up to Jehovah for help. Who will rise to throw off the galling yoke?

2. Justice found a place in the midst of oppression. In the hills of Ephraim dwelt a modest citizen, Lappidoth by name. His wife was both a poetess and a prophetess. The fires of patriotism kindled her soul into holy ardor. Her verses rang through the land, rousing the people from their lethargy and promising victory over their oppressors. Soon she became recognized as the Judge of Israel. To her seated under a stately palm which grew between Ramah and Bethel, the children of Israel came up for judgment. The wisdom of her decisions was unquestioned and her fame extended as a wise ruler. But the tribes were like so many independent states and their neighbors on the north were mightily oppressed. It was time for breaking the power of Jabin; penitent Israel must be free.

3. Patriotism found a following in the face of odds. Deborah summoned Barak, a gallant but cautious general, from Kadesh, a city of the subjugated territory. She bade him, under divine impulse, to collect ten thousand men and rendezvous on the bare summit of Mt. Tabor, overlooking the valley of Esdraelon. She foresaw that Sisera would be drawn thither and a victory for Israel would follow. But Barak shrank from the task. However, he agreed to undertake it if Deborah would accompany him. So she did, and the requisite force was quickly gathered. Though some of the tribes were not represented, yet the interest in this conflict was more general and unanimous than any similar event for more than a hundred years.

To go on with the story: Victory crowned the courage of the patriots. In due time the forces of Sisera appeared in the valley below. They seemed innumerable and invincible. It is said by Josephus that the forces on Mt. Tabor, even including

Barak himself, were whitened with fear and on the point of yielding without a blow. But Deborah inspired them; she declared the fit moment for the conflict was at hand, and bade the ten thousand sweep down upon their enemies. So the two armies so unequal in numbers and equipment faced each other. The battle began with all the fury of ancient hand-to-hand conflict. But another power was united with that of Israel. The rising clouds brought on a terrific storm which beat with all its forces in the faces of the Canaanites; but falling upon the backs of the Hebrews, it not only did not blind them but pressed them forward upon their oppressors. The iron chariots of Jabin stuck fast in the mud. The horses trampled down the warriors. The soldiers in confusion turned upon each other. Hundreds fell into the swollen river Kishon, were drowned and swept out to sea. Sisera was defeated and he saw there was no hope for his armies but in precipitate flight. He ordered it, he himself fleeing on foot, until weary and hungry he sought shelter in the tent of Heber, the Kenite, a friend of Jabin. But Jael, the wife, was true to Israel, and so slew the Canaanitish general by driving a nail through his temples. Thus the enemy was routed and Deborah's victory was decisive.

CHURCHES WILL PROFIT BY SENDING S. S. TEACHERS TO RIDGECREST JULY 27-AUGUST 3

A conference for teachers where demonstration work will show the latest methods of successful Bible instructors in the best Sunday Schools has been arranged for July 27 to August 3 at Ridgecrest, N. C., on the grounds of the Assembly there. This conference will be under the personal supervision of people who know because they have done the work, and Wm. P. Phillips himself will be there to direct.

Bible teachers who feel they "are not accomplishing anything"; that "the class really needs a new teacher with new ideas"; "that someone else could do better"; and all these other things teachers do experience when they get stagnant—will find this conference a great help.

At Ridgecrest, where the delightful coolness invigorates one, and in the congenial fellowship of those who love the Lord, teachers will come into a new joy in their work. As one who has had the experience the writer covets for each one the privilege of such a period.

After going apart at Ridgecrest in the heart of the mountains, one will begin to realize why Jesus so loved to go out on the heights to pray and commune with the Father. The immense hills, the blue, blue sky, the fluffy white clouds sailing all day, gorgeous moonlight nights, brilliant sunsets and bright sunrises—all these things speak to the heart of God's child, reminding that God still lives and loves His world which

He so beautifully created.

The churches will profit by sending a representative, paying at least part of the expense, to partake of the good things. Dr. John Sampey alone will make it a high experience. Board will be just \$2 a day; railroad fare is \$1 plus one fare if tickets are bought before July 20.

Teachers of Adults and Young People will miss a great vacation trip if they do not go. Pleasure is the order of the afternoons, with trips to many famous spots in the mountains of Western North Carolina over a highway system that challenges the admiration of the nation. Waterfalls, geysers, scenic trips—all these are calling to the vacationers beside the religious refreshing.

—Mrs. D. A. McCall.

NEWS BULLETIN

Sunday School Young People's-Adult Department,
Baptist Sunday School Board

Last Call

Last call for Teachers' Week at Ridgecrest, North Carolina. On July 27th teachers from all over the South will gather for this momentous occasion. Dr. G. S. Dobbins, who has just written a new book on *How to Teach Young People and Adults* will demonstrate daily teaching the current Sunday School lessons to Adults. Dr. John Caylor, State Student Secretary of Texas, will demonstrate how to teach Young People. Each evening Dr. John R. Sampey will have an address of the Representative Men and Women of the Old Testament, studies bearing directly on the lessons of the next few months. Other speakers will be on hand to discuss teaching accessories, teaching material, planning and outlining the lessons, using the members and making the application of the lessons. Meetings bearing on the preparation and presentation of the lesson will also be demonstrated. In short, any teacher who attends this week at the Southern Baptist Assembly at Ridgecrest will return to his class a better teacher to make of his class a better class and of his members better Bible students.

Mixed Classes

A teacher writes in to know if a mixed class of young people can be Standard. Believing that classes of young men and young women separate do better work, reach more young people, and do more Bible study, the Standard requirement is that the sexes shall be separate. It would be better to have more ages included to have a large enough constituency (perhaps necessary in small places) than to combine the two groups.

Think Victory

Was it not Marshal Foch who said that though he faced defeat many times, he always thought victory? Thus it is with our Bible classes

this summer. If we think "summer slump" and say when the attendance is exceedingly slim, "We certainly do have a fine crowd today for such terribly hot weather", our defeat is certain. If the department assembly and the class rooms look cool and the only thing that impresses one as being warm is the welcome, it has a subtle effect upon the department. One class of men that averaged 21 in the winter is averaging during the summer 21. They are keeping up their morale by diligent work with no let up and personal enlistment of absentees and prospective members. Let us think victory.

LOGANSPORT, LA.

Some weeks ago we had the privilege of having with us in a meeting at Logansport two of Mississippi's distinguished pastors, Rev. H. R. Holcomb, pastor at Tupelo, who did the preaching, and Rev. L. C. Riley, pastor at Okolona, who had charge of the music.

Both of these fine pastors rendered splendid service—Brother Holcomb is not only a great Gospel preacher but a fine teacher as well. He spent ten years of his life in this parish and is loved and honored by all who know him. Large crowds came from all sections of the parish and especially Mansfield where he formerly lived, and where he built one of the outstanding churches of the state—the fruit of his labors in this parish are everywhere manifest and it was a pleasure indeed to hear his voice again. Great interest was manifested from the beginning of the meeting to the last service. Only eternity will reveal the great good that was accomplished. Brother Riley, who had charge of the music, was formerly pastor of the Logansport Baptist Church and prior to that time was associate pastor at Mansfield First Church. He is a splendid preacher, teacher, leader and choir director. He has a wonderful voice, pleasing personality and is a born leader. He is greatly loved and honored in this parish. He is deeply spiritual, educated, cultured and refined. Being yet a young man, we predict that he will go far afield for God in advancing the Kingdom program of Christ in the years to come.

We thank Mississippi for loaning us these two fine Christian gentlemen. Sincerely yours,

—L. S. Evans.

Father was sitting in the armchair one evening, when his little son came in and showed him a new penknife, which he said he had found in the street.

"Are you sure it was lost?" inquired the father.

"Of course, it was lost! I saw the man looking for it!" replied the youngster.

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W. B. GATES, President

GEO. P. ADAS, Secretary

BOOTH LOWREY

Blue Mountain, Miss.—Booth Lowrey, 70, poet, humorist, professor, orator, lecturer and interpreter of the "science of health and happiness," died at 9:30 Tuesday morning in Hearn Memorial Dormitory of Blue Mountain College. Though he had been broken in body for more than two years and though no hope was entertained of his recovery, his death came suddenly after he had eaten a breakfast which he had declared was one of the best he ever had.

Booth Lowrey was born in Kosuth, Miss., April 2, 1860. He was the son of General Mark Perrin Lowrey, fighting parson of the Army of Tennessee and founder of Blue Mountain College, and of Mrs. Sarah Holmes Lowrey, being a twin brother of Judge Perrin H. Lowrey, of Marks, Miss., for some time circuit judge of Mississippi.

Booth Lowrey married, in 1886, Miss Pattie Lowrey, a relative of Gov. Robert Lowrey of Mississippi, and who is still librarian of Blue Mountain College. Three children blessed this union, two of whom survive. Perrin H. Lowrey, who was here when his distinguished father passed away, is manager of the Baltimore office of the New York Mutual Life Insurance Company. The other son, Dr. Lawrence T. Lowrey, who was at Newton, Miss., when his father died, is president of Blue Mountain College.

Educated in Mississippi

Booth Lowrey received his elementary education in Blue Mountain. He later attended Mississippi College but did not complete his course because of broken health from which he restored himself to physique through his own physical training system. He studied law, but coming of a family of educators, he naturally turned to teaching after some years of business experience in Memphis.

For a long while he was professor of oratory in Union University, Jackson, Tenn. For 25 years he was head of the School of Expression of Blue Mountain College which position he held until forced into retirement by his physical condition. He achieved great success as a teacher, being eminent for his ability to infuse into his students his own splendid enthusiasm and for leaving his impress for constructive development upon the great throng of pupils who studied in his classroom.

Booth Lowrey was most widely known as a platform favorite, lecturing all over the United States for more than 30 years and for years holding the national record for the frequency of return engagements. His lyceum attractions constituted lectures, monologues and readings of his own original poems. He was a humorist of the first order and was a prince among story tellers.

Underlying his flashing and sparkling wit there was always a deep current of serious and wholesome life philosophy, though he never paraded himself as either a preacher or an example. His poems in the Negro dialect attracted national attention, running as a special Sunday feature for a long time in the Atlanta Constitution.

Widely Known As Philosopher

His "Red Haired Girl" and his "I Wish I Could See You Again" are among his best known and best loved poems. His book on personal magnetism which contains his philosophy of body building has, for a long time, held a prominent place among such publications.

After his last illness, Booth Lowrey became somewhat sensitive over the fact that he himself had lost his health though he had taught health science for decades to others. But he never lost faith in his principles of body building and he always attributed his own infirmity to a serious fall he had several years ago.

He and another man were carrying a fainting college girl down a long flight of stairs when Mr. Lowrey slipped and fell badly injuring his shoulder. Later on this shoulder became the seat of a nervous trouble, which finally rendered him helpless and ultimately caused his death.

The funeral will be held Wednesday afternoon at 3:30 o'clock in Lowrey Memorial Baptist Church and will be conducted by his own request by Dr. Robert L. Lemons, pastor, assisted by Dr. E. B. Hatcher and Dr. J. E. Buchanan. The pall bearers also selected by himself will be Dr. Manning Hudson, J. D. Bryant, James E. Gurney, Jim Harrington, James Godwin, George T. Knowles, Albert J. Guyton and Oscar Reeves. Interment will be in Blue Mountain Cemetery.—Commercial Appeal.

FROM THE W. C. T. U.

Great Britain is searching for an answer to the problems caused by an annual drink bill of nearly one and a half billion dollars. A Royal Commission has been investigating since last November and the evidence is clear that the reduction in drunkenness which American wets claim is the result of "education" is due entirely to the fact that the British government has reduced the hours for the sale of liquor. Bars cannot open before 10 A.M., close between 3 and 5 P.M. and close for the night at 10 P.M.

This is a form of prohibition which has reduced English drunkenness, but even so the rate of convictions for drunkenness in London is almost three times as great as mere arrests for drunkenness in our own wet New York City. English brewery profits increased from \$50,000,000 to \$122,000,000 since 1914.

London magistrates testify to an enormous number of drunken women; one police captain complained of the number of helpless drunken women his men had to pick up from the streets. Sir Edgar Sanders, liberal minded toward liquor, told the Royal Commission the only way to deal with the problem of cocktail drinking among youth was national prohibition of the sale of any hard liquor to anyone under the age of twenty-five. Proof enough that English youth are drinking and NOT on account of prohibition.

Drinking among women and girls is increasing in certain industrial areas investigated by a well known British economist, and there is no evidence of increasing abstinence.

BUNKER HILL

Pastor M. S. Varnado and Bunker Hill Church near Columbia have just closed the most gracious revival the church has ever known. Bunker Hill is one of the very few strictly country full time churches in the Southern Baptist Convention and has a membership of more than six hundred. Evangelist R. T. McLeod of Alabama came to us after a pastorate of six years at Abbeville wrought with blessings to the entire countryside, and he preached "The Word" with great simplicity and convicting power.

There were no innovations or stunts, but just old time Gospel messages, and they marvelously met our needs.

For nearly ninety days our church had been in cottage prayer meetings weekly for the lost and unenlisted and God heard our prayers.

The New Testament plan was used throughout all our plans, and we found that they bring results. We prayed eighty days and had preaching eight, and we had seventy-nine additions to our church, more than fifty for baptism.

Fine weather, overflowing crowds, conversions every service after the first day service, a deep reverence and splendid attention at every service were some of the characteristics of the entire week of meeting. Those attending declare they never heard such Gospel singing as our massive chorus choir did under the direction of our pastor.

MARION COUNTY B. Y. P. U.

On Friday evening last we closed our week of county-wide training in B. Y. P. U. work. Besides workers from several churches in the county Secretary Wilds of Oxford, Miss., Mrs. Williams of Jackson, Miss., and Miss Roach of McComb were with us, and did splendid work with our young people in the church at Columbia, and in other churches of the county. One of the blessings which has come from the week's training was that of reaching the fine young people of the Mississippi Training and Industrial School, near Columbia. In the classes in this school there were enrolled 75. The week's work closed with a county-wide social hour on the lawn of the Colum-

bia Church which was attended by 300 persons who had taken the work in the various churches.

We feel great good has come from this week's training among our young people of the county, and that influence for good will continue to be felt as a result through the years.

No church can fail to receive great good from having visit it our B. Y. P. U. Secretary and the efficient women who labor with him.

We owe much as a county to the local pastors, and others who so willingly and efficiently gave themselves to the work. Mr. Stockstill, our county chairman, is greatly pleased with the week's training, and it is planned to continue the effort from year to year.

—H. W. Ellis.

WINNING FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom" has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

The Layman Company is a non-profit, inter-denominational Christian agency which puts its resources at the service of all the churches.

When you write please mention The Baptist Record and give your denomination.

—The Layman Company,
730 Rush St., Chicago.

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Military Day and Home School for Boys

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. Opens September 9, 1930.

Motto: Work Wins

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 4

Moses prepared to meet Pharaoh.
Ex. 4:1-17.

Read carefully, and write me the story.

Facts Not Found in the Lesson Passage

The two miracles which God enabled Moses to perform, turning the rod into a serpent, and making his hand leprous, and when leprous sound and healthy again, were meant not only to make the Egyptians know how powerful the God of Moses was, but also to show Moses that by obedience he could succeed, and by disobedience, evil would follow. The asp, a kind of snake, very poisonous, was a familiar object in Egypt, found and worshipped, and was used as an emblem of the king's power. So when Moses ran away from it, his unwillingness to meet the power of Pharaoh perhaps was shown, while its becoming again a rod in his hand showed what God could do to Egypt's power thro' a man who trusted him. The bringing on and cure of the dreadful disease, leprosy, was to be a sign to Moses and the Israelites of the danger of disobedience to God's direction, and the help that would come from obedience to it. The lesson for us is that when we try to do God's work with faith, He will give us power to do it.

My dear Children:

Did you ever see such hot weather as we have been having? I don't think I ever did. Maybe that is what is the matter with us—we are too warm to exercise ourselves enough to write a letter and send the money for the Orphans and the Library. Well, I'll forgive you, if you're feeling the heat so much, for the past, but the heat wave is broken now, my thermometer is only 85°, and that's not hot at all, as compared with 100°! So I'll look for more activity in the giving department, and hope I can put in our giving account next week. I'll tell you a secret: more than half the month gone, and less than half of our Orphanage \$10.00 given!

I am giving you the winning Bible Study for the month, today, according to our new plan, and to Miss Eva Mae Walker, of Grenada, Miss., go the twenty foreign stamps. My congratulations to you, Eva Mae. Not a great number have sent: I hope there will be more hereafter. —To the little friend who sent the "speech", or recitation she made at Easter, and wants to know why it was not printed, there were two reasons: it was too long, would perhaps have taken more than half our Page, and it was not written by herself. We put things on our Page that you write yourselves. Is that all right?

With love,

Mrs. Lipsey.

Moses' Flight From Egypt

When Moses was a baby, his mother put him in a little ark, on the edge of the water, among the flags. Pharaoh's daughter found him, claimed him for her baby, and named him Moses. She gave Moses the best education she could.

When Moses was about forty years old he saw an Egyptian fighting a Hebrew. He killed the Egyptian and hid him in the sand. And when Pharaoh heard of that, he tried to kill Moses. Then Moses went to the land of Midian, and sat by the well.

When the daughter of the priest came to draw water for their sheep, some shepherds came and drove them away so they could water their own sheep. But Moses made them wait and drew water for the girl's sheep. When they went home their

father asked them why they came back so soon. They told him what Moses did for them. He told them to go bring the man. They went, and brought him to supper.

Moses lived with them a long time. He married one of the priest's daughters. He kept his father-in-law's flock, and led them across the desert, to the mountain of God.

Eva Mae Walker,
Grenada, Miss.

Jackson, Miss., July 14, 1930.

Mrs. P. I. Lipsey and Children of The Children's Circle, Clinton, Miss.

Dear Mrs. Lipsey and Children:

In behalf of the homeless and unfortunate boys and girls of The Mississippi Baptist Orphanage, I want to thank you for your generous contribution of \$10.00, and I am sure it provides you with much happiness to send this donation each month, as I understand you do. You certainly have a fine generous spirit, you boys and girls, to give your small amount of spending money that you might spend for your own pleasure, to care for these unfortunate boys and girls, who would not otherwise enjoy a home.

Again thanking you in their behalf, I am

Very sincerely yours,

O. C. Miller,

Superintendent Baptist Orphanage.

Picayune, Miss., July 10, 1930.

Dear Mrs. Lipsey:

Will you enroll another member in your Circle? We take The Baptist Record and enjoy reading the Children's Circle very much. I am 10 years of age and in the 5th grade, will sure be glad when school starts. I read about the Bible story contest and hope to enter later. I can't send any money this time, but I will next time I write. With love to all.

H. L. Pearson.

You must be sure to enter the Bible Story Contest, H. L.—I am glad you are interested in the Children's Page, and want you to come again.

McLaurin, Miss., July 13, 1930.

Dear Mrs. Lipsey:

Enclosed please find \$2.00 for the Orphans' Home. I have such a tender feeling for orphans that I feel like I want to help them a little. It has been quite a while since I wrote to the Circle: You remember I sent the B. B. I. girl some money last year. If I live till December next I will pass my 85th milestone. As you know, I am a shut-in. I am thankful I have good health. The weather has been so extremely hot I could only roll around and fan, but we had a good night last night and it is cooler this morning. May God bless you in your good work. Very truly yours,

Mrs. S. A. Andrews.

I'm so glad the weather has improved, especially for your sake, dear Mrs. Andrews. Thank you so much for this generous gift. It is a great pleasure to give, isn't it? I suppose you have noticed that it has been decided to keep the Orphanage at Jackson. Thank you, ma'am.

Wesson, Miss., July 15, 1930.

Mrs. P. I. Lipsey,

Jackson, Miss.

Dear Mrs. Lipsey:

Will you allow another Sunbeam Band to join you? We have been reading your Page for Children and enjoy it so much. We think your plan to help the Orphans and get up money for Miss Byrd's books is great, so we are sending 25c for the Orphans and hope to be able soon to send some for Miss Byrd's books. Our Band has about 20 members

now who are regular in attendance and we are launching a drive to get more for August. During the winter months we meet right after school and have about 30 or 35 on roll. With best wishes from The Wesson Sunbeam Band.

Mrs. Noah Wallace, Leader.

Never too many Sunbeam Bands for us, Mrs. Wallace. We are so glad you have interested your Band in our work. We hope to hear from you again, and send our love.

—BR—

LEADERSHIP CONFERENCE RIDGECREST AUG. 4-16

The church leadership conference planned for the benefit of pastors, superintendents, educational, Sunday School and B. Y. P. U. directors, church treasurers, class officers and W. M. U. officers will deal with the practical questions of church administration. The programs will be arranged day by day to meet the needs of those attending.

Dr. J. E. Dillard will preside, assisted by Dr. Clay I. Hudson, associate secretary Department of Church Administration, Baptist Sun-

day School Board, Mrs. W. J. Cox, Arthur Flake, LeRoy Moore, J. E. Lambdin, H. E. Ingraham, W. P. Phillips and other denominational leaders.

There will also be a conference of State Intermediate Workers under direction of Miss Mary Virginia Lee, assisted by Miss Mary Alice Biby.

The final week of Ridgecrest Assembly, August 17 to 24, will be featured with special messages twice each day by Dr. M. E. Dodd, pastor First Baptist Church, Shreveport.

—Baptist Sunday School Board,
I. J. Van Ness, Ex. Secy.

—BR—

A feminine voice over the telephone: "Hello, the club! Is my husband there?"

"No, ma'am," came the reply in a negro voice.

"Not there, you say? But wait—I haven't even told you my name."

"Say, lady; there ain't nobody's husband here never!" was the dark key's reply.

DAY BY DAY

(By Julia Harris May)

I heard a voice at evening softly say:

"Bear not thy yesterday into to-morrow,
Nor load this week with last week's load of sorrow;
Lift all thy burdens as they come, nor try
To weight the present with the by and by.

One step and then another, take thy way—
Live day by day.

Live day by day.

Though the autumn leaves are withering round the way,
Walk in the sunshine. It is all for thee.
Push straight ahead as long as thou canst see
Dread not the winter where thou mayst go;
But when it comes, be thankful for the snow.
Onward and upward. Look and smile and pray—
Live day by day.

Live day by day.

The path before thee doth not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's close to thee.
Onward, still onward, with a sunny smile,
Till step by step shall end in mile by mile.
'Till do my best,' unto my conscience say—
Live day by day.

Live day by day.

Why art thou bending toward the backward way?
One summit and another thou shall mount.
Why not stop at every round the space to count
The past mistakes if thou must still remember?
Watch not the ashes of the dying ember.
Kindle thy hope. Put all thy fears away—
Live day by day.

—Atlantic.

MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

We have opened the books for students for the session of 1930-31. A room fee of \$12.50 reserves a place in any of the dormitories for next session. Send check now so as to obtain room of your choice.

Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"If ye love me keep my commandments." John 14:15.

Win One

You didn't send your experience in.

Seeking Our Goal

Heaven is the goal that I am seeking. What is yours? There are many goals to choose from such as wealth and popularity, but what are these to the joys of heaven. Lay up for yourself treasures in heaven where moth and rust do not corrupt and where thieves do not break through and steal. When I think of the joys of heaven my heart is filled with such great joy that I feel like shouting to the utmost heights of the mountain tops. There are two roads to travel, the narrow and rugged way that leads to heaven and the broad road to hell and destruction. The broad is the easiest to travel, but think of the awful suffering when we reach the end of this journey. The narrow and rugged way is hard to travel, but think of the joys that await us when we reach that celestial land. Which road will you travel? Which goal will you seek?

—Audrey Royals,

Oakland, Miss.

Clear Creek Senior Union, Lafayette County, Reaches Standard the First Quarter

The first of last quarter the senior B. Y. P. U. of Clear Creek Church, Lafayette county, was organized and they went right to work and reached the standard of excellence the first quarter of their existence. They also took the associational B. Y. P. U. banner in the last meeting of the Associational B. Y. P. U. which met the first Sunday in July. Congratulations, Clear Creek.

Marion County B. Y. P. U. Training School

During the week of July 6-11 through the efforts of the officers of the Marion County Associational B. Y. P. U. a simultaneous training school was put on in eight churches in the county. This was every church that had a B. Y. P. U. except two. One of those churches had their school the following week and the other church was conducting their revival. An average attendance of 330 was the result all coming together on Friday evening in Columbia for a grand social that was led by Miss Ella Mae Stringer, B. Y. P. U. director of Columbia. The faculty for the week was made up of the following: Miss Minnie Brandon, Miss Ethel Brandon, Rev. Elwyn Wilkinson, Miss Hazel Stockstill, Mrs. I. B. Purvis, Miss Dot Stringer, Miss Erma Calahan, Mr. Errol Smith, Mr. Sebe Dale, Mrs. Lloyd Cook, Mrs. A. D. Toler, Mrs. Robert Baggett, Rev. H. W. Ellis, Rev. Clifford Smiley, Miss Lelia Smith. All these were local county people and in addition to these Miss Ruth Roach,

of McComb, Mrs. L. R. Williams, of Jackson, and Aubert J. Wilds, of Oxford, served as members of the faculty. Miss Jennie Watts and Mr. G. I. Stockstill were busy serving here and there as the occasion demanded. Three classes were conducted during the week at the Mississippi Industrial and Training School with an attendance of 72. This was a splendid work and we think a similar work could be put on with profit in every association.

Union "Green Lights"

"The 'Green Light' Intermediate B. Y. P. U. of Union met at the church last Monday night to elect officers for another quarter. They were elected as follows: President, Lavon James; Vice Pres., Estel Ellis; Sec't., Varlee Herrington; Cor. Sec'y., Roslyn Cooper; B. R. L., Dorothy Worthem; Group Captains, George McLemore and Thomas Gallaspy. The leader is Miss Maxine Adams and the sponsor Mrs. T. B. Gallaspy."

We are glad to have this report of the "Green Light" union and want to congratulate them on their NAME—Going forward is their slogan we feel sure and we look forward to other reports from them.

Montgomery County Associational B. Y. P. U. Organized

On the fifth Sunday in June the B. Y. P. U.'s of Montgomery county were called together for a meeting in Winona and several responded and as a result the Montgomery Co. Associational B. Y. P. U. was organized. Mr. James L. Bartlett was elected president and since Mr. Bartlett came to Mississippi from Shelby county Tennessee, where they have perhaps the liveliest Associational B. Y. P. U. in the world and since he was active in the work there we feel that Montgomery county is going to prove to be one of our best organizations of this kind.

We continue to get good reports from Bowmar Ave. Vicksburg setting forth results for the quarter just passed showing that a general average for all work of all unions for the quarter was 62% and one interesting thing is that every member is a contributor to the church budget, with a preaching attendance of 80%.

Senatobia Seniors

The senior B. Y. P. U. of Senatobia reports new officers for the quarter as follows: Pres., Pauline Stevens; Vice Pres., Velma Coche; Sec'y., Mildred Gann; Cor. Sec'y., Orelia Whalen; Treas., Gladys Barber; B. R. L., Verna Claire Gann; Chorister, Jack Grey; Pianist, Ruby Whalen; Group Captains, Marjorie Perkins, Evelyn Radmon, Eloise Waite, Director Mrs. Joe Veasey. With 32 enrolled and a fine interest they plan to make this the very best quarter they have had.

CROZER THEOLOGICAL SEMINARY

Sixty-two years of service. Fifteen hundred matriculates, pastors, teachers, missionaries, represent Crozer in all the world. Tuition and room rent free. Scholarships for advanced students. Metropolitan advantages. Opportunities for graduate work in University of Pennsylvania.
I. Course for pastors and preachers. Seminary degree of B. D. or diploma.
II. Course for pastors, teachers, missionaries, social workers. Seminary degree of B. D., University degree of M. A.
III. Graduate course for advanced scholarship and special preparation for missionaries and teachers. Seminary degree of M. Th., University degree of Ph. D.
Sixty-third year begins Wednesday, Sept. 24th, 1930. For catalog and other information, address

PRESIDENT MILTON G. EVANS, D.D., LL.D.,
Chester, Pa.

HOLMES COUNTY B. Y. P. U.

The Holmes County Associational B. Y. P. U. met with the Durant organization Sunday afternoon, July 13, at 2:30 o'clock, with a fine representation of all county units.

Clifton R. Tate of Jackson presided and Marion McLellan of Lexington led the singing; Miss Katherine Maxwell, pianist, with the following, "Throw Out the Life Line" and "My Faith Looks Up to Thee". Scripture reading was made by Miss Gladys Tate, president of the Lexington B. Y. P. U.

A business session followed with minutes of last session read and adopted. A motion was adopted upon suggestion of the president that the association purchase banners to award to the B. Y. P. U.'s having the most efficient records at the associational meetings.

An interesting program was rendered as follows: A talk by Miss Wilburn; subjects discussed were Unselfishness, Bible Reading, Study Courses, and Extension Work. A special musical number was rendered by the quartet. The topic of the meeting was "Growing Through Expansion". This was led by Mr. Earl Clark of Jackson. Many interesting and helpful points were emphasized in the discussion. Closing song, "We'll Work 'Til Jesus Comes".

The next meeting will be held at Mt. Pleasant Church the second Sunday in October, and it is planned by the associational members to have one of the finest attendance records of the year.

—Secretary.

CENTERVILLE

The Centerville Baptist Church, fifteen miles west of Laurel, began its revival meeting on Saturday night, July 5, and continued through the following Friday night. The writer, who is pastor of the church, did the preaching. God was gracious to us, sending a genuine revival which resulted in the awakening of the saved and saving of the lost. There were twenty-two additions, six of them being by baptism.

This little church, though only fifteen years old, has a record that might well be coveted by many larger and older churches in the state, for during that fifteen years God has highly honored the church by calling seven of its young men to preach His Gospel, and one young lady to tell the story in far-away Africa. They all responded willingly and are actively engaged in the work today. I count it a great privilege indeed to be able, along with my duties in the Laurel First Church, to pastor that fine-spirited people.

—William Lowrey Compere.

Mother: "You got everything all right, dear, but did you ask the grocer how he sold his Limburger cheese?"

Johnny: "Yes, mother, and he said that's what he often wondered himself."

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WHY CHURCHES AND MINISTERS SHOULD PARTICIPATE IN THE SERVICE ANNUITY

"The release of ministers from anxiety regarding their own helplessness and the future of their dependent loved ones; the release of the churches from the fear of having older ministers become infirm on their hands; these are by themselves considerations enough to convince us of the value and importance of the Service Annuity Plan."

Correspondence invited. Explanatory literature now ready.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION,

Thos. J. Watts, Executive Secretary,
Dallas, Texas.

HILLMAN COLLEGE

Mississippi's oldest college for girls offers the newest ideas in modern homes for students. Located in Clinton, the home of two colleges and the educational center for a century. Endorsed by the Baptist Convention. Accredited. Rates remarkably low. High School graduates enter the Junior Class. Hillman graduates get state license. Exceptional advantages in music under teachers trained in Europe. Enrollment limited to 100.

M. P. L. BERRY, President, Clinton, Miss.

UNIONISM

Can there be a union without agreement? I think not. The Bible says, "Can two walk together except they be agreed?" In business of any kind there must be an agreement. In so called union meetings there must be a compromise, or an agreement. Let us see where we can agree. There can't be agreement without a compromise. So let us deal fair with God's word and with each other. Bro. Pedro, what would you be willing to compromise in your preaching in order to have a union meeting? Would you compromise on works, as a means of salvation? If so you would not do violence to the word of God, for the Bible does not teach salvation by works. Paul says, "By grace are ye saved through faith and that not of yourselves: it is the gift of God; Not of works, lest any man should boast". Would you compromise your belief on baptism, which is sprinkling, pouring and immersion? Baptism means but one; so let us see if it means three modes. Now you can take the meaning of a word and use it instead of the word and it will not destroy the sense of the sentence. Let us take sprinkle and use it instead of baptize in Mark 1:5, "And there went out unto him all the land of Judea and they of Jerusalem, and were all sprinkled of him in the river Jordan." Who were sprinkled in the river of Jordan? The people who came to John were sprinkled in the river of Jordan. Now this is impossible, for those people were solid substance. In order to sprinkle them in the river of Jordan, John would have ground them into powder, then he could sprinkle them (or it) in the river of Jordan. Let us take pouring: "And were all poured in the river of Jordan". Pouring would be impossible for the same reason as sprinkling. Your compromising on baptism would not do violence to the word of God. Would you compromise on infant baptism? If so, you would not do violence to the word of God. We have no authority to baptize unbelievers. So babies are unbelievers. They cannot exercise faith or belief in Jesus Christ. Would you compromise on apostasy? If so, you would not do violence to the word of God. The Bible does not teach you can be a child of God today and tomorrow die and be cast into hell. John 5:24. "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 10:27,28,29. "My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Would you compromise on your open communion? If so, you would not do violence to the word of God, for the Bible teaches different. Let us see what Paul says about it. 1 Cor. 11:18,19, "For first of all when ye come together in the church, I hear that there be divisions among

you: and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper." No two denominations can come together at the Lord's table, for we are divided on the doctrine of the Bible. In other words, we are heretics to each other; therefore in this condition we must not eat the supper.

Bro. Baptist, what would you be willing to compromise in your preaching in order to have a union meeting? Would you be willing to compromise on the doctrine of the Bible, which is different from the doctrine of pedos? If so, you would do violence to the word of God. Salvation by grace, Eph. 2:9. It could not be a gift if we had to work for it, Titus 3:5. Would you compromise on baptism? If so, you would do violence to the word of God. Immersion is the only way or act we declare to the world we believe in the two purposes for which Jesus came into the world. He came to die and to rise. Without His death and resurrection there can be no salvation. Would you compromise on final perseverance of the saints? 1 Peter 1:5-2; 2 Tim. 1:12. To compromise God's word may show to the world a sweet spirit of unity, but what about a sweet spirit towards the word of God? Would it not be a spirit irreverent for the teaching of the word of God? Paul said in Acts 20:27,28,29, "For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God: which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock."

In union meetings the word of God is shunned. See what John says in his second epistle, 9:10,11: "The man that shuns the word of God is a transgressor." Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son. If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deed."

So the preacher who goes into union services has hog-tied himself against the preaching of the truth. If it shows a sweet spirit of unity to have a few union services, then would it not show a sweeter spirit of unity to sell all the churches in town and build one big church house and call a union man to do the preaching, for it would cost less to keep it going. But listen to what Peter and other apostles said: "We ought to obey God rather than men", Luke 6:46. "And why call ye me Lord, Lord, and do not the things which I say?" —J. E. Lowe,

Crystal Springs, Miss.

SHUBUTA

We have been making some progress at Shubuta in spite of the

pressure of "hard times". Our attendance and offerings have been above the average and consequently the interest holds up well. All phases of the work are in a growing condition, for which we are thankful.

Last Sunday, July 13, was one of the best days we have had. We had good attendance, in spite of the intensive heat, and a mighty good day of it. Rev. Roy Chandler of Bessimer, Ala., preached at the 11 o'clock hour on "The Second Coming of Jesus". It was a sermon of profound thought, and deep spiritual insight. The people of Shubuta are very proud of brother Chandler. He was pastor here in his early days, married here, and did some of the best work here that has ever been done for this church. So we are always glad to have him back with us and have him preach. He has led the church at Bessimer, of which he has been pastor for about 13 years, in erecting one of the finest houses of worship in the state of Alabama. Though finances have been unusually tight for the past three years the church has been carrying on in a good way. We were delighted to have him and his family visit for a few days rest.

Cordially,

—N. A. Edmonds, Pastor.

TULSA, OKLAHOMA

The chief of the Osage tribe, and the princess, his daughter, were here last week. The chief is named Bacon Rind. He is tall and striking in personal appearance. He was with ex-President Roosevelt during the Spanish-American war. The occasion of his visit here was that the daughter had a case in court. She, like her father, is tall and rather beautiful—but, to spoil it all, she was under the influence of strong drink.

What I have been able to see, oil has not benefited the Indian, in a moral way. They are an unhappy race of people. Education and religion are improving their condition, but wealth does not. In many cases their oil is a curse to them. But this is true of the white man when not used right. The Indian was far better contented when he lived in the open air, fished, hunted and made baskets, and had nothing to drink but goat's milk and mountain water.

Lot of Indians are faithful members of the church, and give evidence of regeneration, but they are not the rich ones.

Wealth is good to have, but if not used for the glory of God, it degrades humanity.

—J. H. Lane.

TO DR. BEN COX

I saw the article when it appeared in the Christian Herald concerning the work you are doing in Memphis. Earth has no yardstick by which the great work you are doing can be measured. I earnestly hope that it may not be found necessary for you to abandon any part of your program.—J. C. Penny.

Eve was the only woman who could believe her man when he told her that she was the only girl he ever loved.

BAY SPRINGS BAPTIST REVIVAL

Revival services, lasting nine days, in the Bay Springs Baptist Church, came to a close with the evening service Thursday, July 17. The services came to a close but not the revival.

The late Dr. E. H. Marriner had been engaged to do the preaching, and having been with us five years ago, the entire membership was looking forward with keenest anticipation, but his death occurred five days prior to the date of the meeting, and perhaps no church in the state save First Church, Hattiesburg, sensed his going more than this. At first our minds wandered for a leader as did the children of Israel immediately after the going of Moses, but as in that case, God had another and His spirit directed the deacons and Pastor Carter right to him, who was none other than that prince of preachers, L. G. Gates of Laurel First Church, one of Dr. Marriner's closest Mississippi friends. He came to us with a heart yearning for the salvation of lost souls and a desire to help the pastor to lead the membership of his and other Christians of the town into a higher and nobler life, and with a store house of Biblical knowledge, which he presented his congregation with all the enthusiasm and joy possible. At the morning hours he unfolded the Book of Revelation, which has been so nearly a book of myths to a larger per cent of his hearers, and now they see in it a book of grace, judgment and glory of a heavenly Father. At the last morning service Mr. Gates declared it to be the largest congregation of men on a week-day morning of his entire ministry. Strong evangelistic messages were delivered at the evening hours to large audiences, and the visible results are four by letter and three for baptism, the ordinance to be administered by Pastor Carter Sunday afternoon.

Mr. Atley J. Cooper led the singing in a large way, having the full cooperation of a strong choir, and trained a junior choir for a lasting result. He also did excellent personal service work between the services.

We are grateful to Him for sending these two godly men among us.

—Mrs. W. J. Shoemaker.

A Georgia lawyer tells of a darky charged in a town of that state with theft. His lawyer decided to put him in the box in his own behalf. The magistrate, being doubtful if the darky understood the nature of an oath, undertook to examine him on that point.

"Henry," he said, "you know what will happen to you if you tell a lie?"

"Yes, suh," said Henry. "I'll go to hell and burn a long time."

"Quite right," replied the judge.

"And now, you know what will happen if you tell the truth?"

"Yes, suh," said Henry. "We lose the case."

Reginald, stop using such language.

"William Shakespeare uses it."

"Keep away from him, then; he's not fit for you to play with."

TONSILITIS

Felix J. Underwood, M.D., State Health Officer

Nearly all forms of sore throat and tonsilitis are communicable by contact. If one child in a family has tonsilitis, other children in the family are likely to catch it also. Sore throat and tonsilitis may be caused by any one of a number of different kinds of micro-organisms, but especially by staphylococci or streptococci. The diseases are of great interest to a health officer because they may be the only evident signs of a mild form of communicable disease, such as diphtheria or scarlet fever, which are usually severe and dangerous. The proper attitude for a health officer to take is to consider every case of tonsilitis to be catching, and to request that the afflicted person stay at home and keep away from other persons. An ordinary tonsilitis makes persons sick, and if their attention is called to its infectious nature, most people are willing to take precautions in order to prevent the spread of the disease.

The disease that is called simple tonsilitis usually affects only those persons whose tonsils are enlarged and contain cavities or crypts in which disease germs may lodge and grow. The white points seen on the tonsils during acute tonsilitis are the ends of plugs of offensive matter or thick pus which fills the crypts, and which forms an excellent culture-medium for disease germs. This matter and the germs remaining in the crypts after recovery from an attack of tonsilitis often constitute a chronic form of infection which is the source of the germs or toxins which cause rheumatism, valvular heart disease, and arthritis deformans.

"Screen Every Home By 1935."

THE REVEREND HAD A LITTLE LAMB!

The pastor of a colored church in Tennessee was haled before the board of deacons on serious charges. It was alleged that although married he had been caught in the act of embracing a comely female member of the congregation in the vestry room. The evidence against him appeared to be conclusive. Three presumably unbiased witnesses testified to the fact.

The accused was asked whether he had any thing to say in his own defense. He answered at length and with eloquence. He led off by pointing out that the word "pastor" was a Latin word meaning "shepherd". Therefore, he properly was a shepherd. He also called the attention of the court to the fact that in pictures and paintings and more frequently in stained-glass memorial windows the Master Himself was shown as a shepherd carrying a lamb.

Now then, he contended, it naturally followed that when he, as the

shepherd, took a member of his flock in his arms, he merely was carrying out the scriptural example.

In the minds of the deacons there seemed to be no way of controverting these arguments. Accordingly they went into executive session and drew up resolutions exonerating the preacher. But they added a proviso.

The concluding clause of the document, as read by the senior deacon before the congregation on the following Sunday night, ran as follows:

"And be it finally resolved dat in future, ef our beloved pastor should feel de desire stealin' over him to tek one of de lambs of de flock in his arms, dat he shall tek a ram lamb!"

HOME-MADE LYRICS

Time's Changes

ONCE UPON A TIME the peddler used to tromp along the road, an' stop at houses now an' then—disposin' of his load...His visit to the country home was mebbe twice a year, and he was such an easy chap the people didn't keer...He carried table-cloths an' thread—an' pins an' needles too—an' solid silver thimbles—all splinter bright an' new; we loved to see his gaudy spread, an' buy his trinkets then, fer somehow it was lots of fun to buy of peddlermen.

Today the game's expanded; this festive peddler-man is squeezin' in thro every crack to beard ye in yer den; the seven days of every week we hear his ballyhoo; there ain't no Sunday where he lives an' shoves his racket through. He sugar-coats his argyment with wise-cracks, song, an' jazz; he soaks yer carcass brim-in' full with all the junk he has; he fills the daily papers an' he's gobbled all the air—till there's no place else but heaven,—O, there'll be no sorrow there!

A BAPTIST BIBLE INSTITUTE EXPERIENCE

By Miss Agnes Miller, French Student

The first time I went to Gretna I took the names of a few of the church members in order that I might visit them and hold prayer meetings in their homes.

In one of the homes where I held a prayer meeting was an unsaved French woman. This woman seemed to have been touched with the little message I brought. She invited me to her home. She also went back and said to her children, "You can't imagine whom I have seen today,—a girl who has told me of Jesus Christ and prayed for me."

I did not know how I would reach the ones in that part of town who were not Christians, and the Lord just simply brought that woman there. Her home is now open for the gospel, and I have held services there every Sunday so far with the privilege of having present some of her neighbors whom she had invited.

Ship's Cook (to new helper): "Ever been on a ship before?"

Helper: "Sure, I was a gunner in the Navy."

Cook: "Well, start right in and shall the peas."

SPARK PLUGS

R. L. Davidson

The most popular pet shops are found along country lanes.

The sons of the wild jackass are at least trying to give the country a stable government.

You won't get a sheepskin in the school of experience. You just have your own removed.

"A barking dog never bites," but heaven only knows what he will do when he quits barking.

Beware of the man to whom you have to lend more money to get him to pay you what he already owes you.

Hercules made a pretty good job of cleaning the Augean stables but we wonder how he would have been on washing the family car.

Chicago has a lie detector but that's nothing to brag about, every married man has one and it does the work.

One thing Prohibition has accomplished it has made a lot of people acquainted with at least one amendment of the National Constitution.

It's a queer world. The boy who flunked on two subjects may some day employ dozens who headed the class.

Another thing Job didn't have to do was start the family car of a cold morning or get a clinker out of the furnace with a straight poker.

In early days they burned their witches. If they were anything like the sand variety you get in a hot dog stand today, we don't blame them.

The modern poet one meets does not look like a poet, and a casual scanning of his output will convince you that he does not write like one, either.

The successor to Burbank is said to be experimenting with the milk weed to get a substitute for the cow. Here's hoping he doesn't cross it with the water lilly.

MEXICO GOES HER WAY

The Mexican war budget has been reduced by one-third and President Rubio announces that the millions thus saved will be devoted to popular education and engineering projects. Large tracts of land, formerly vast estates, are being leased to small farmers on liberal terms. The farmers must agree not to grow any crops that can be made into alcohol.

Agricultural experiment stations have sprung up all over the country. The government, unable to finance them adequately, has called for volunteer instructors. The response has been generous, many Americans offering their services.

The government campaign against intemperance is showing visible signs of success. The campaign is largely educational.

Thirteen years ago there was much talk that the United States had better annex Mexico for the benefit of the Mexicans. The Mexicans have done surprisingly well by themselves.—Commercial Appeal.

"The difference between a woman and a glass," said the funny fellow, "is that the glass reflects without speaking, while the woman speaks without reflecting."

"And the difference between you and a glass," said the sharp girl, "is that the glass is polished."

WEAK EYES Refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.

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Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

"Flies are Highly Dangerous" Says The United States Public Health Service

WHEN children come down sick with typhoid or summer complaint, which kills more than 1/5 of the children who die under five, what is the cause? Often the disease has been brought into the home by flies.

Be comfortable and safe. Keep your home insect-free. Spray Flit, which is guaranteed (or money back)

to be quick-death to flies, mosquitoes, moths, roaches, bedbugs and other household insects. Yet its clean-smelling vapor is harmless to humans.

Flit kills quicker if you use the special inexpensive Flit Sprayer. Insist on Flit and don't accept a substitute. Get yours this very day!

FLIT

The World's Largest Selling Insect Killer

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GENUINE
POINTMENT
PRICE 25c
NASHVILLE, TENN.

Boils and carbuncles yield readily to
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Relieves the pain and hastens recovery.
At all drug stores. For free sample write
W. F. GRAY & COMPANY
708 Gray Bldg., Nashville, Tenn.

Continued from page 5

Third: Both the Orphanage and the College belong to Mississippi Baptists and it seemed as if they could use the College property for an Orphanage better than for any other purpose. To sell it for any other purposes meant a very great sacrifice.

The Trustees of the Orphanage had no authority to purchase the Clarke College property and the Trustees of the College had no authority to convey the property of the College to the Orphanage without instruction from the Convention.

It did not seem wise to the Trustees of the College and the Education Commission to wait for the regular session of the Convention in November since the obligations of the College were past due.

Something had to be done at once. Hence a special session of the Convention was called to meet in Jackson April 24th to consider the matter.

The attendance was large and representative. The local attendance was especially large since the Orphanage is located in Jackson. The questions of closing Clarke College and the sale of the property to the Orphanage was discussed from the organization in the forenoon until late in the afternoon. Every one who seemed to desire to speak both pro and con did so. No steam roller was used, no previous question was called.

After a long, full and free discussion the Convention voted about two and a half to one to transfer the Clarke College property to the Orphanage at a cost to the Orphanage of a sum equal to the debts of the College.

Large latitude was given the Trustees of the Orphanage for the exercise of their own judgment as to the best method and time of disposing of the Orphanage property at Jackson and the actual occupancy of the College property at Newton.

It developed that when the Orphanage Trustees met to act upon the instructions of the Convention that a very large minority was opposed to carrying out the instruction of the Convention, because of their personal objection to moving the Orphanage to Newton.

However by a bare majority the Board voted to obey the instruction of the Convention and the Executive Committee was given instructions in accord with the instructions of the Convention.

The Executive Committee soon reported that the will of the Convention could not be carried out for two reasons:

First: The Charter of the Orphanage forbade it.

Second: They could not get a satisfactory offer for the Orphanage property at Jackson and they could not borrow money on the property without specific authority from the Convention.

The officers of the Convention therefore called another special session to meet at Newton July 15th and specified in the call what the call was for as follows:

The purpose of the special session is three-fold:

First, to revise the Charter of the Mississippi Baptist Orphanage to

make clear that both the legal and the equitable title to said Orphanage property is in the Mississippi Baptist State Convention;

Secondly, to give specific instructions to the Board of Trustees of the Mississippi Baptist Orphanage concerning the method by which the necessary funds with which to pay the purchase price of the former Clarke Memorial College properties at Newton, Mississippi, may be obtained, said Trustees having been authorized and instructed by a special session of the Mississippi Baptist State Convention, which session was held April 24, 1930, in Jackson, Mississippi, to acquire by purchase said properties;

Thirdly, to authorize the Clarke Memorial College Trustees to consummate the sale of the Clarke College properties to the Mississippi Baptist Orphanage.

Accordingly the special session was held at the time and place specified in the call. Nearly four hundred registered.

Apparently the delegation was largely from Jackson and the territory of Clarke College. The first thing mentioned in the call was done viz: The Charter of the Orphanage was revised.

When it came to the second thing mentioned in the call the Convention did with great enthusiasm the very opposite of what they were called to do.

Instead of "giving specific instructions to the Board of Trustees of the Baptist Orphanage concerning the method by which the necessary funds with which to pay the purchase price of Clarke Memorial College properties may be obtained" (quoting from the call) the opposite was done in the following language:

"1st. That the action of the Convention in special session in Jackson April 24th, 1930, wherein it was ordered that Clarke College be discontinued is hereby rescinded and the Board of Trustees of said Clarke College is hereby authorized and instructed to reopen said College, to elect a president and faculty and to perform all other services necessary to the operation of the College."

2nd. That the action of the Convention in special session in Jackson April 24, 1930, wherein it was ordered that the Board of Trustees of the Mississippi Baptist Orphanage purchase the Clarke College property and remove the Orphanage to said College property is hereby rescinded.

3rd. That the Education Commission is hereby instructed and directed to issue the bonds of the Mississippi Baptist State Convention in the sum of \$110,000.00 or so much thereof as may be necessary, said bonds to be issued in such denomination as the Education Commission may deem best, said bonds to bear interest at a rate not to exceed six per cent per annum, the proceeds of such bonds to be used for the following purposes, to-wit:

a. To pay the outstanding current indebtedness of Clarke Memorial College, amounting approximately to \$46,000.0.

b. To pay a certain note in the sum of \$59,000.00 at the Merchants Bank & Trust Co. of Jackson, Miss.

4th. That the Education Commis-

sion is hereby instructed to fix the maturity dates of the bonds herein authorized in such a way as to provide as nearly as possible that the total obligations of the Commission shall not exceed the prospective year by year receipts.

5. That the Mississippi Baptist State Convention hereby pledges to Blue Mountain College and to Mississippi Woman's College the sum of \$10,000.00 each annually and to Clarke Memorial College the sum of \$5,000.00 annually until such time as said Colleges receive an endowment sufficient to produce an annual income equal to these amounts."

The Convention acted on the above without a free and full discussion of all that was involved. Those who wanted to speak in opposition to the consideration of any matter not mentioned in the call were denied the opportunity of doing so.

At Jackson the Convention considered only the matters mentioned in the call.

The Newton Convention was called to make it legally possible for the Boards of Trustees of the Orphanage and Clarke College to carry out the instructions of the Jackson Convention, but instead of doing what it was called to do it rescinded the instructions they were called to obey.

The Jackson Convention provided for the payment of a \$46,000.00 debt in such a way as to cost the denomination nothing in the way of an outlay of money.

The Newton Convention provided for said debt by a bond issue which requires an annual interest of \$2,760.00 in addition to the \$5,000.00 annual pledge to Clarke College on current support. In other words if the Newton Convention had done what it was called to do the annual obligation of the Education Commission would be \$7,760.00 less than it is now and no bond issue of \$46,000.00 would be on the denomination.

Does some one say: If the Newton Convention had done what it was called to do we would have no Clarke College?

Answer: That is true, but when we had a Clarke College the debt or deficit continued to grow and grow until it forced the closing. What assurance have we that history will not repeat itself?

The Jackson Convention did not discriminate between our Baptist Colleges.

The Newton Convention greatly discriminated between them.

All our Colleges are burdened with debt, but nevertheless they continue to operate.

The Newton Convention by a bond issue pays every cent Clarke College owes and leaves the other Colleges to stagger along as best they can under the burdens of a heavy debt. The other Colleges out of a generous spirit may not complain, but their silence does not remove the injustice to them.

The Jackson Convention did not discriminate between the creditors of the denomination. The Newton Convention did discriminate in that it provided, by bond issue, for the payment of a note, which is not due, at the Merchants Bank and Trust

Co. of Jackson and made no provision for other monied obligations which are just as sacred as the one mentioned.

The Jackson Convention provided for the payment of a \$46,000.00 debt. The Newton Convention rescinded the action of the Jackson Convention and placed on the denomination an additional \$7,760.00 annual obligation.

A full and free discussion was not permitted but even if it had been discussed for a whole week I know it was not fair (and I believe illegal) to the brotherhood at large to transact matters of such tremendous importance at a called session where the matters to be considered was specified in the call.

I do not believe the bond issue will be legal because it was ordered by a call meeting of the Convention in which no notice whatever was given in the call that a bond issue was even contemplated but on the other hand directly in opposition to the purpose for which the meeting was called. However as a member of the Education Commission I shall leave that matter up to the bond buyers and the lawyers who pass on the legality and the validity of bonds.

Even if the bond issue is illegal Mississippi Baptists are not going to take advantage of their legal rights and repudiate a bond issue.

On the other hand brethren should not take advantage of their opportunity in a called session of a Convention and reopen a College by a bond issue that had been ordered closed by a former Convention. We should not tax our faith in each other's fairness.

When our faith in each other's fairness is gone nothing but chaos will come to our Cooperative efforts.

Let no reader think that I do not want Clarke College to live and prosper. The truth is that in my heart it was my pet College. It is in the territory in which I was born and reared. It was named in honor of a very dear old uncle of mine. Its very name therefore is sacred to me. I can not rejoice however in the order to reopen the College because of the way and circumstances in which the order was given.

Neither can I persuade myself to believe or even hope that her future life will be long. If she could not live in the past when conditions were more favorable for denominational Colleges than now I do not see how she can live in the future under less favorable conditions than the past.

However if the Baptists of Mississippi will only put into the treasury of the Education Commission enough money to meet all the obligations which both regular and special sessions of the Convention direct the Commission to assume no one will be happier than I.

"Does your wife play bridge for money?"

"No," mournfully replies the husband, "but her opponents do."

A small child, who saw a pool of iridescent oil, exclaimed, "Oh, Mummy! here's a poor rainbow all squashed!"